TOMO III. DE LA ARCHITECTVRA C I V I L,

En que se contienen las Ichnographias, Orthographias, Figuras, y Delineaciones, que en los Tomos precedentes se explican.

Ponese al principio un Tratado, en que succintamente, por su orden se van declarando las Laminas: Tratado, que viene a ser como Compendio de la Architectura Artificial y Natural.

Siguense las Laminas; que segun la materia, que con sus lineas representan, en quatro partes se dividen.

Dibuxase en la Primera el Templo de Ierusalen; su Mar de bronce; sus Altares: y los Vasos mas principales, con que se servia y enriquezia.

Añadense otras Delineaciones, para que se entienda mejor la Magestad y Grandeza del Templo.

Ponense ENLA SEGUNDA las Figuras de la Calographia, Arithmetica, Geometria &c. y con especial cuydado las que conciernen a la ARCHITECTURA NATURAL.

Delineanse en LA Tercera con sus verdaderas medidas, no solo los Antiguos Ordenes de las Colunas, con que promovieron y adornaron LA ARCHITECTVRA RECTA los mas Celebres Ingenieros de Grecia; sino tambien otros muchos Nuevos, que los ignoró la Antiguedad.

Y dibuxanse finalmente EN LA QUARTA las Prosthaphereses y Parallaxes, con que LA ARCHI-TECTVRA OBLIQVA de la Reca y Comun se origina y procede.

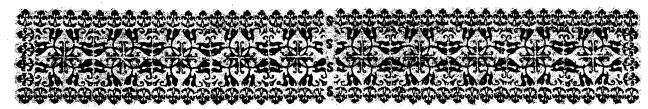
POR DON IVAN CARAMVEL

Monje Gisterciense, Dotor y Professor de Santa Teologia en la Universidad de Lovayna; y ahora Arcobispo-Obispo de Vegeven, Conde de Zem, &c. del Consejo de Su Magestad. &c.



CON LICENCIA DE LOS SVPERIORES.

En Vegeven. En la Emprenta Obispal por Camillo Corrado Año de M DC LXXVIII



A SV ALTEZA REAL EL SERENISSIMO PRINCIPE DO N IVANDE DE AVSTRIA.

&c.

Serenissimo Señor.

ON poco trabajo, y en breve tiempo dibuxo yo, y coloro mis Retratos, un dia le decia a Zeuxis el Vanaglorioso Agatharcho: y Zeuxis, como refiere Plinio, sonriyendose le respondio, Yo con mucho, y en muy largo los mios. Dandonos a entender, que Sat citò sit, quod sat bene. Porque, quando se mira una Pintura, no se pre-

gunta, quanto tiempo se empleo y se gasto en hazerse; siño, si esta con toda perseccion acabada.

He contado esta Historia, para que sepa V. Alteza Real, que en la delineacion destas Laminas no he querido imitar a Agatharcho, sino a Zeuxis: porque con gran trabajo y en largo tiempo las he promovido al estado en que estan. Empeçelas a delinear siendo niño, porque en mi tierna edad de mejor gana pintaba, que escribia. En hazerlas esculpir y gravar he gastado mas de quarenta años; porque desde el de M.DC.XXXV. he ido empleando excelentes Artissees, paraque el savor, que esperaban por bien pensadas y demostradas conseguir, no le desmereciessen por ser gravadas y esculpidas con tosco y mal gobernado buril.

Y sera bien empleado tanto tiempo, diligencia, y trabaxo, si llegare a conseguir su Autor, que V. Real Alteza le reciba debaxo de su proteccion, y se dexe servir; que los que nacen Nobles, con obligaciones a sus Principes, no cumpliran con ellas, si no tuvieren por premio y gloria, el poderse emplear todos en su servicio.

Este Apophrhegma nos le propone en su Florilegio. verb. Pittor. el Erudito Toseph Langio.

Fue Agatharcho Pintor famoso en aquel siglo. Tan trabajador y diligente, que fundaba su gloria en acabar sus lienços presto. Y, si no es que quieras poner dos Agatharchos, escribio Historias, porque despues de haverle nombrado, dice Diodoro Siculo, Exstant hedieque non nulla ex ejus Scriptis exempla.

Zeuxis, natural de Heraclea, con su pincel dio gran honra

a su Patria. No sue igualmente venturoso con todos; porque despues de haver vencido a otros en diversos Certamenes, salio de el que tuvo con Parrhasio, vencido. Hizo Pinturas, que sueron celebradas en Asia: y entre otras una Helena tan hermosa, que se llevo a Roma por milagro del Arte, y en tiempo de Trajano (Español, y Emperador Romano) se conservaba en Roma en la Galeria de Philippo, como libr. 35. cap. 10. nos lo refiere Plinio.

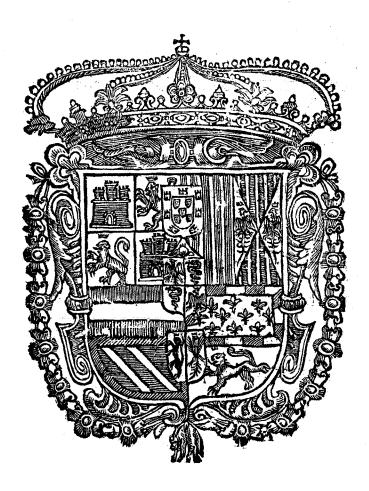




TABLA GENERAL

En que se señalan y citan los Lugares, en que cada Lamina, y Figura se explica.



Vnque podria bastar, lo que al sin del segundo Tomo, en el ultimo Tratado se dixo, paraque supiesse el Curioso, y Ingenioso Letor, quando, y de que puede servir en particular cada Lamina, con todo esso porque alli

Te dilata el Discurso, me parecio ser, sino neceflario, muy util, poner esta presente Tabla, enque lo que alli se dice, o declara, con suma brevedad se appunte solamente y se cite.

PARTE I.

De las Laminas, que conciernen al Templo de Ierusalen.

- Amina A. part. r art. r pag. 63 Pintafe enella el Templo de Ierusalen; no como le imagina el P. Iuan Bautista Villalpando; sino como le pintan los Rabbinos, y el verdaderamente sue.
- B. part. 1 tr. 9 art. 1 pag. 63 Dibuxanos el Mar de bronce (en Latin Mare Anenm) Ponense grandes dotrinas contra los Herejes Iconomachos (Lutheranos, Calvinistas &c.) que niegan ser licito el uso comun de las Imagenes: y contra los Copernicanos, que mandan, que se mueva la Tierra.
- C. part. 1 11.9 art. 1 pag.64 Havia muchos grandes y différentes Vasos en el Templo, paraministerios diversos. Pintase uno en esta Lamina, paraque se colixa, como hauran sido los demas.
- D. part. I tr.9 art. I pag. 64 Fue el Altar del Holocausto grande, pues en el se convirtian enceniza animales enteros. El que se representa aqui, se ajusta a las proporciones y medidas, que se leen en la Biblia, y nos dan differentes Autores.

Architectura.

E. part. r tr. 9 art. r pag. 64 Es Imagen curioladel Altar del Incienso. Imite en el, y en los dos passados Dibuxos al Pincel del P. Villalpando, que se apparta con rason y con gala de las Delineaciones y pinturas antiguas.

PARTE II-

De las Laminas, que firven en la Arithmetica, Geometria, Logarithmica, y en otras Mathematicas Ciencias; y se explican de espacio en la Architestura Natural, Libro, que saldra presto a luz, y sera el Tomo Quarto de nuestra Architestura.

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PARTE IV.

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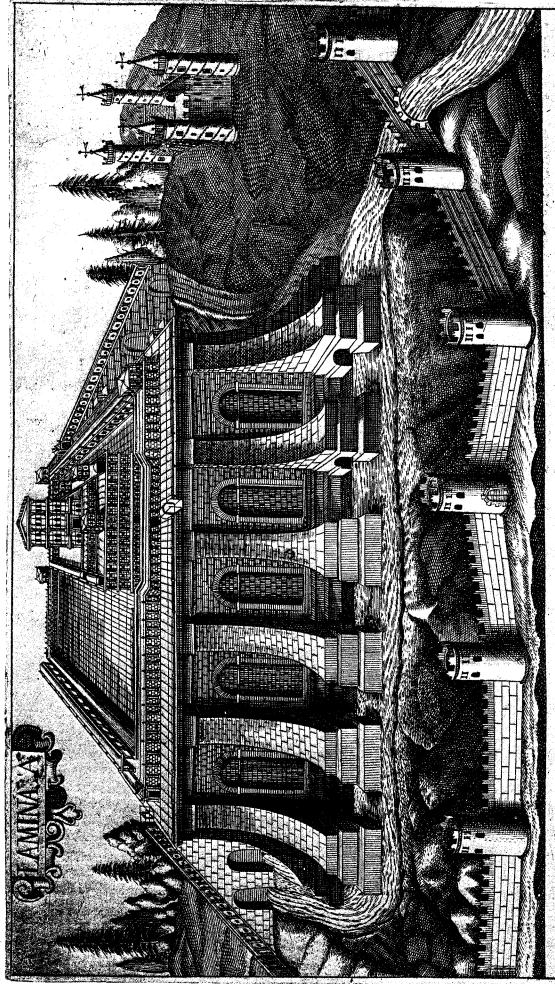
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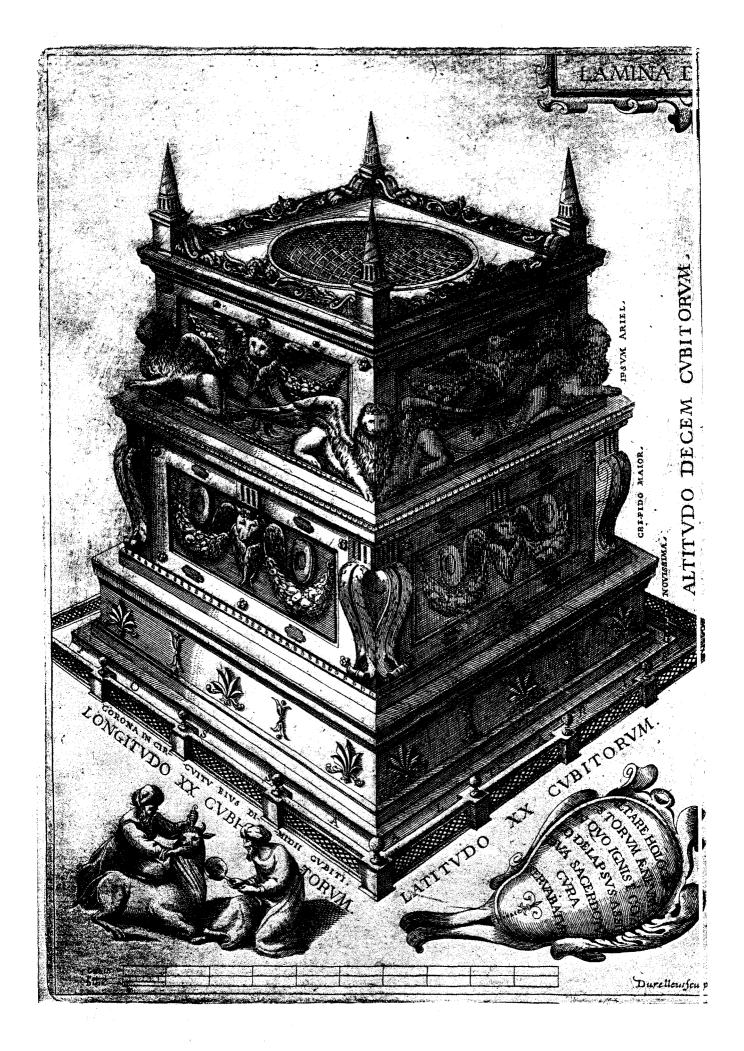


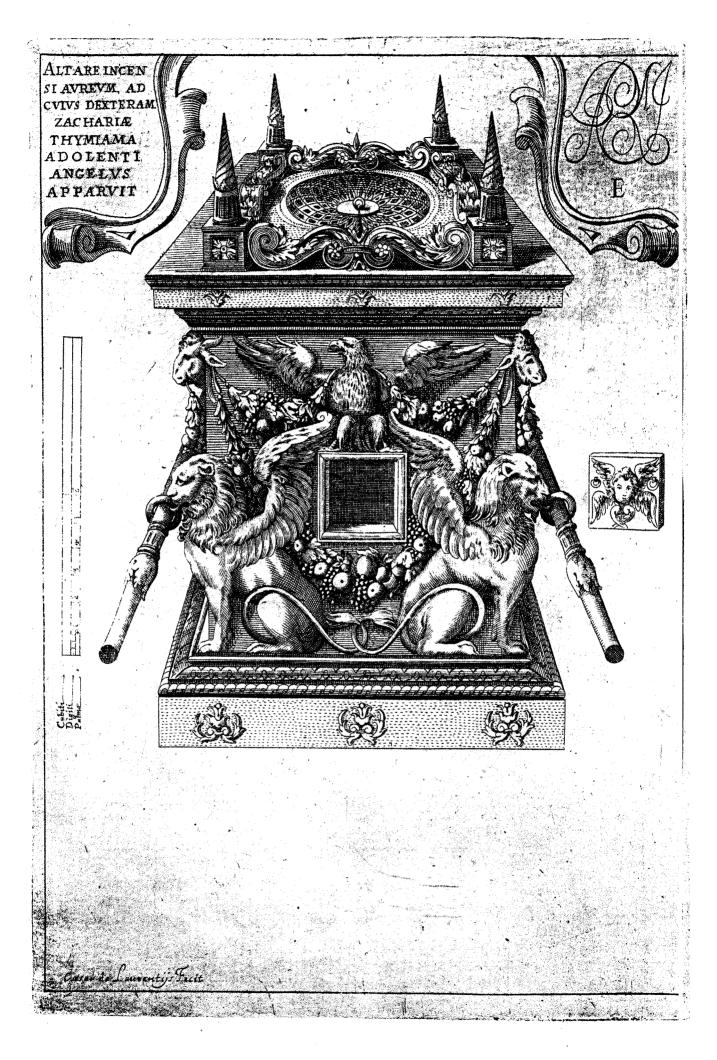
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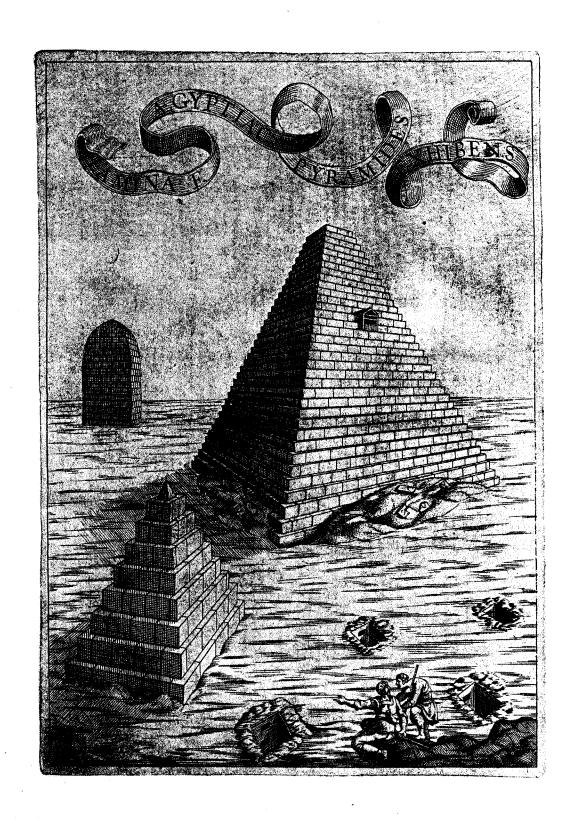
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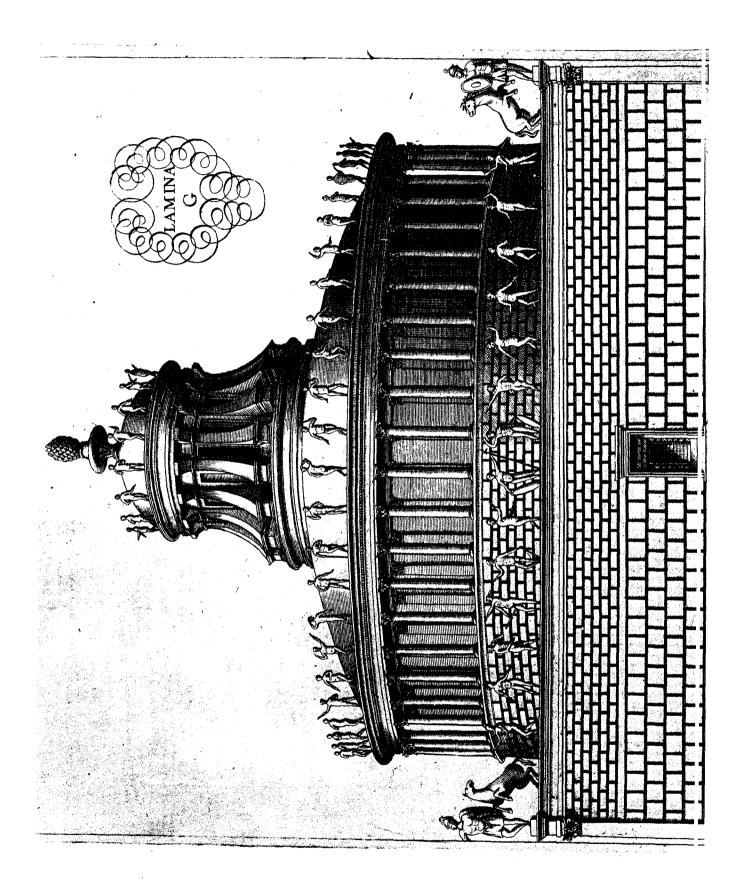


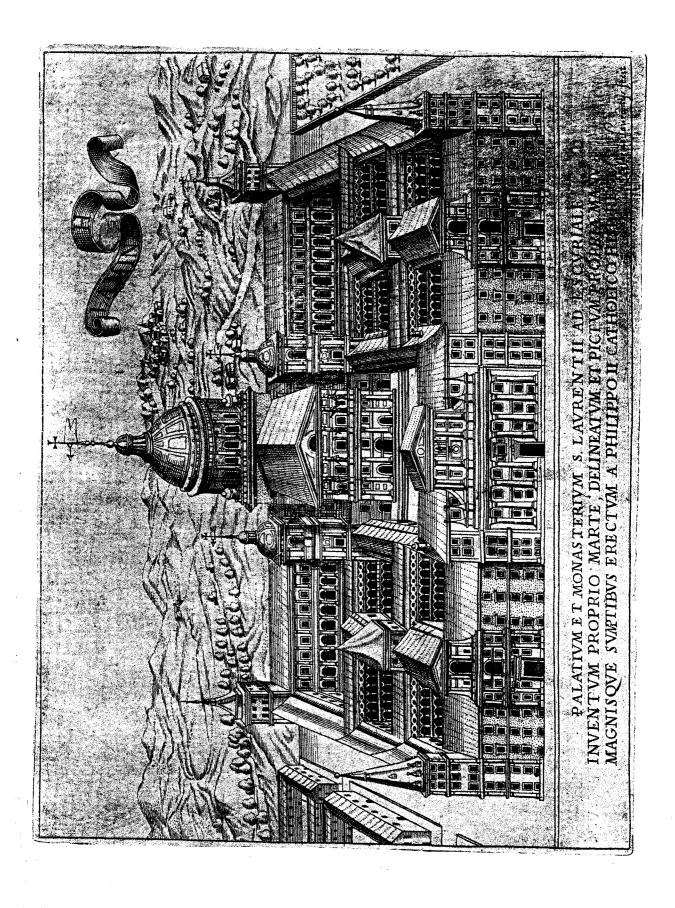




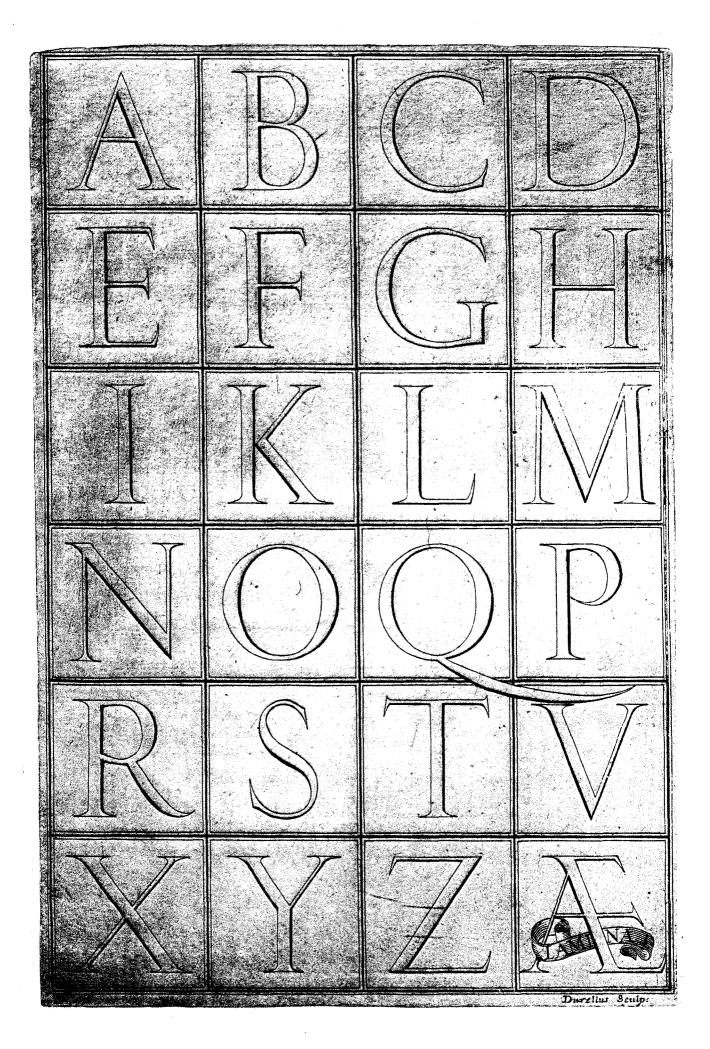


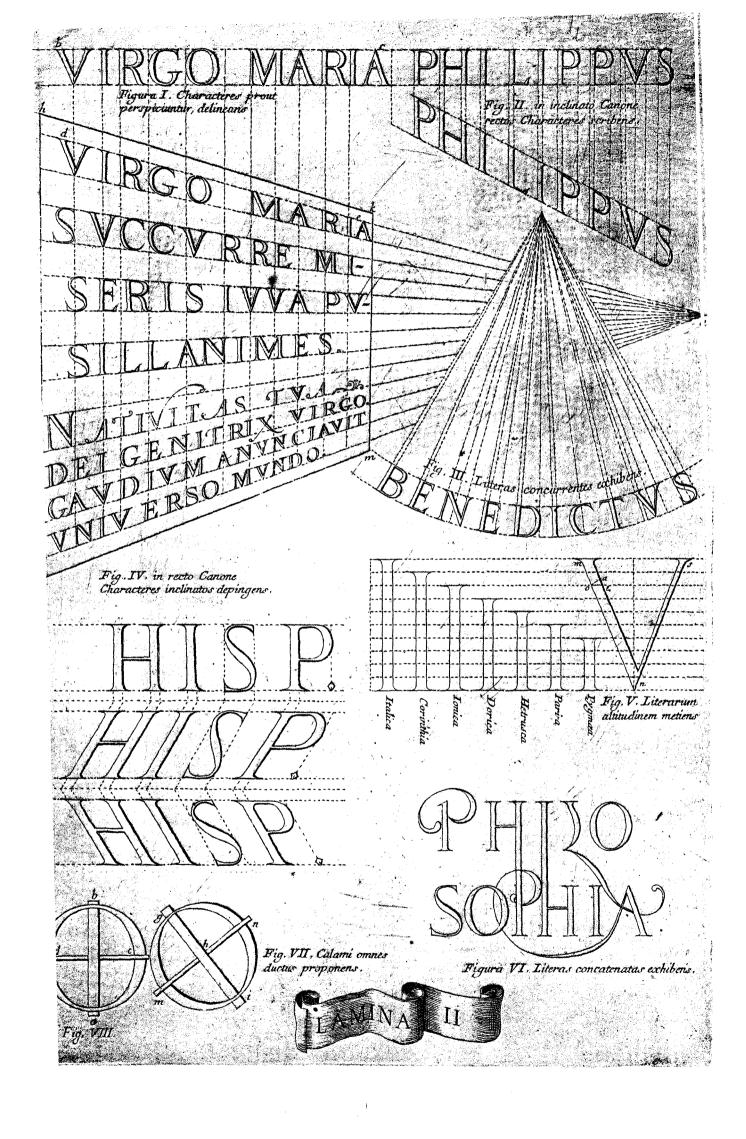


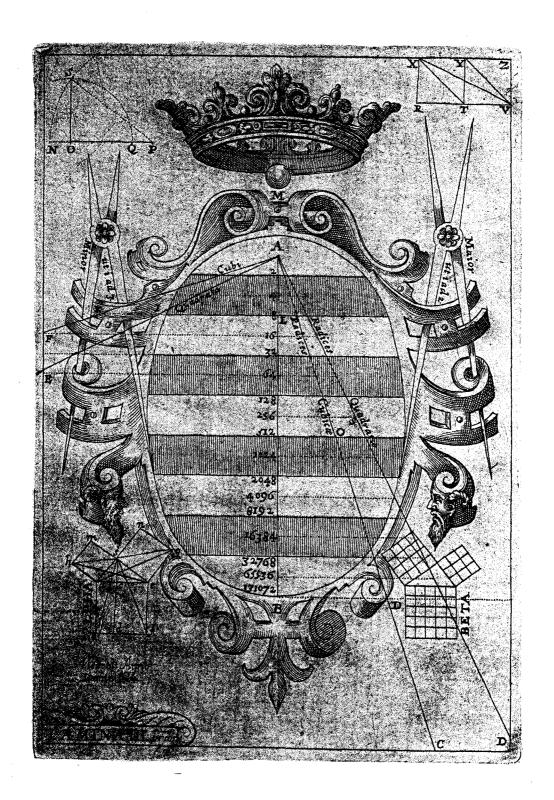


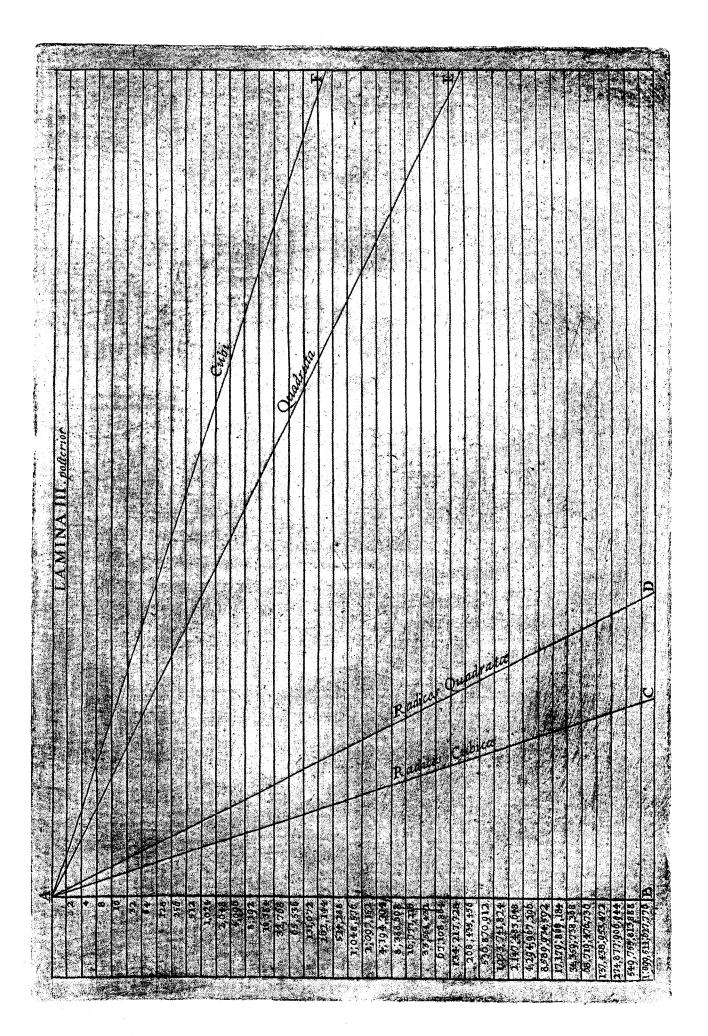


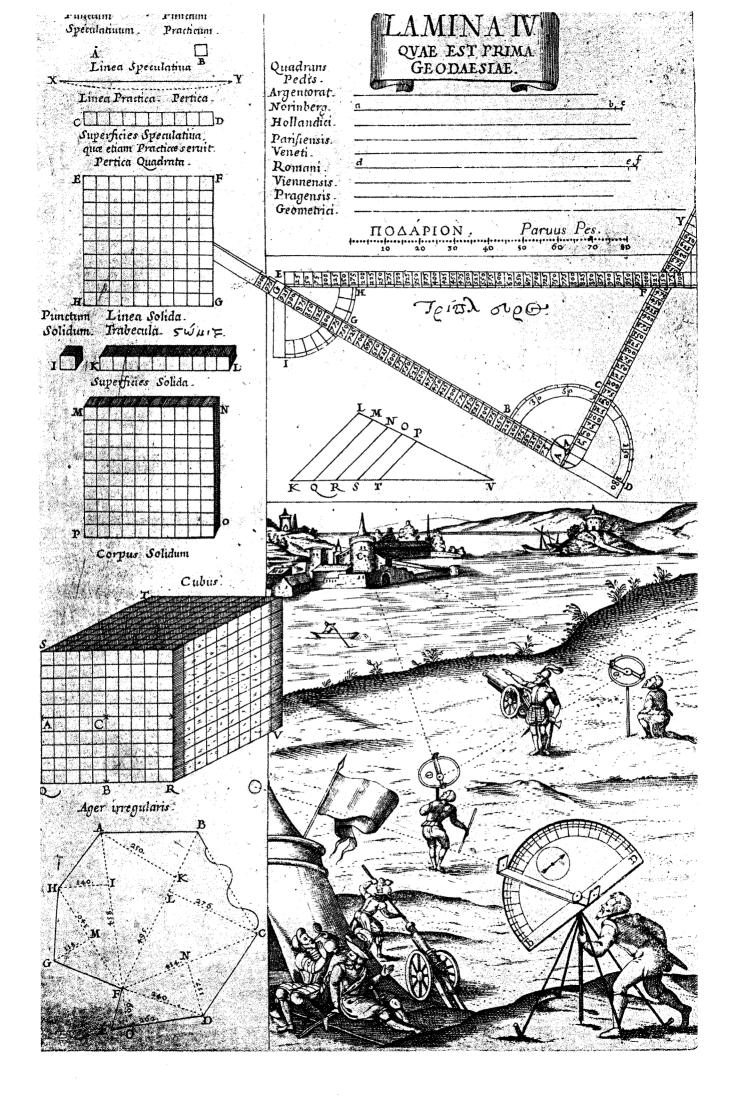


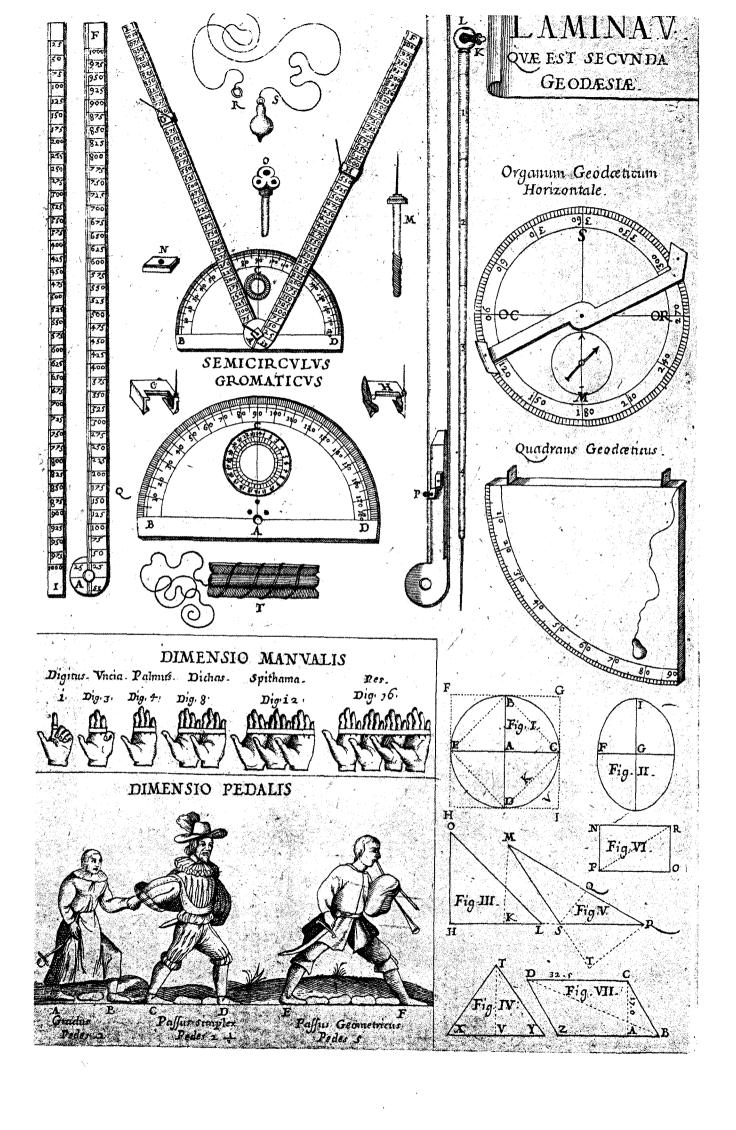


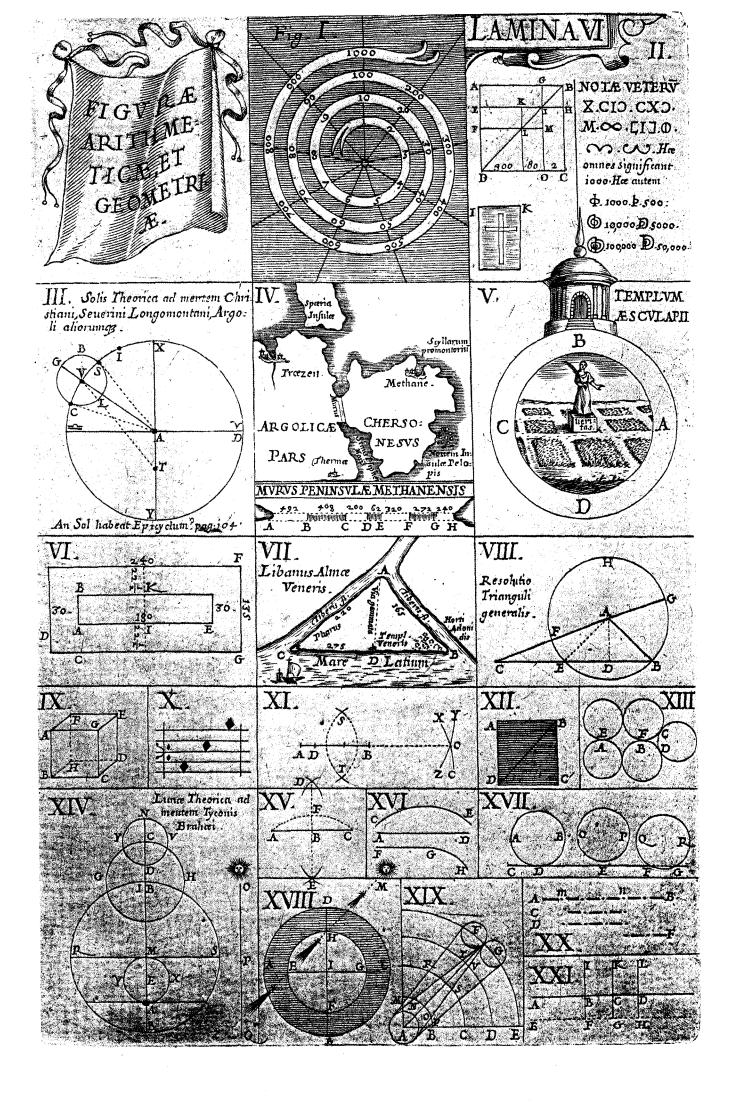


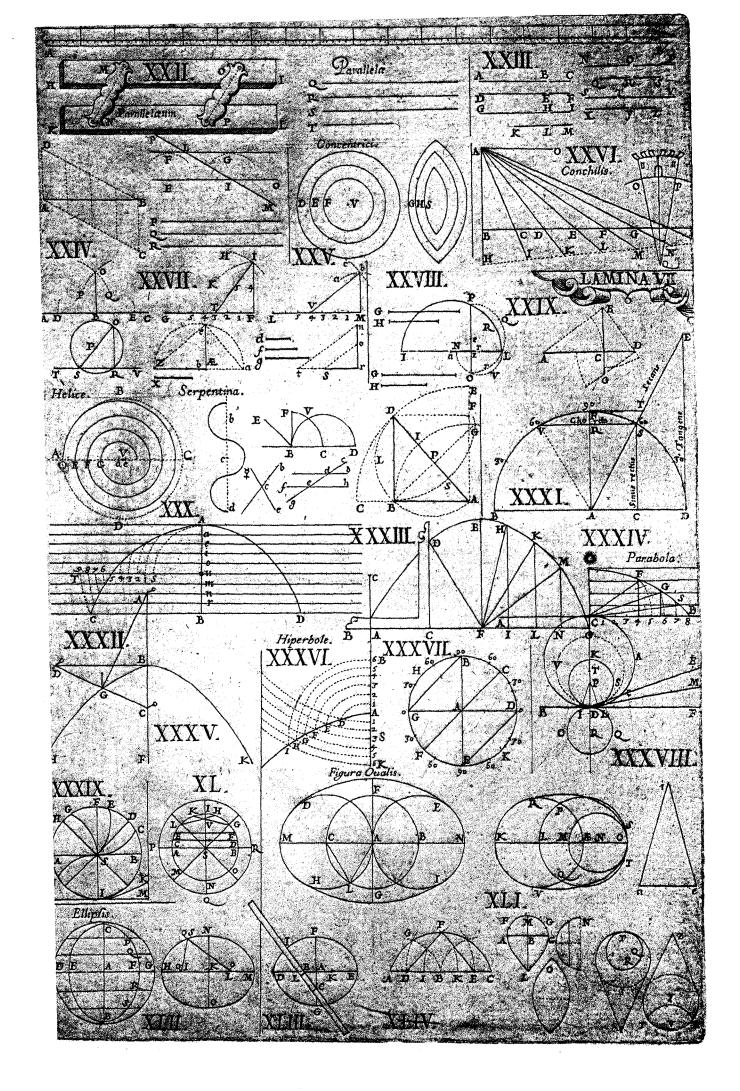


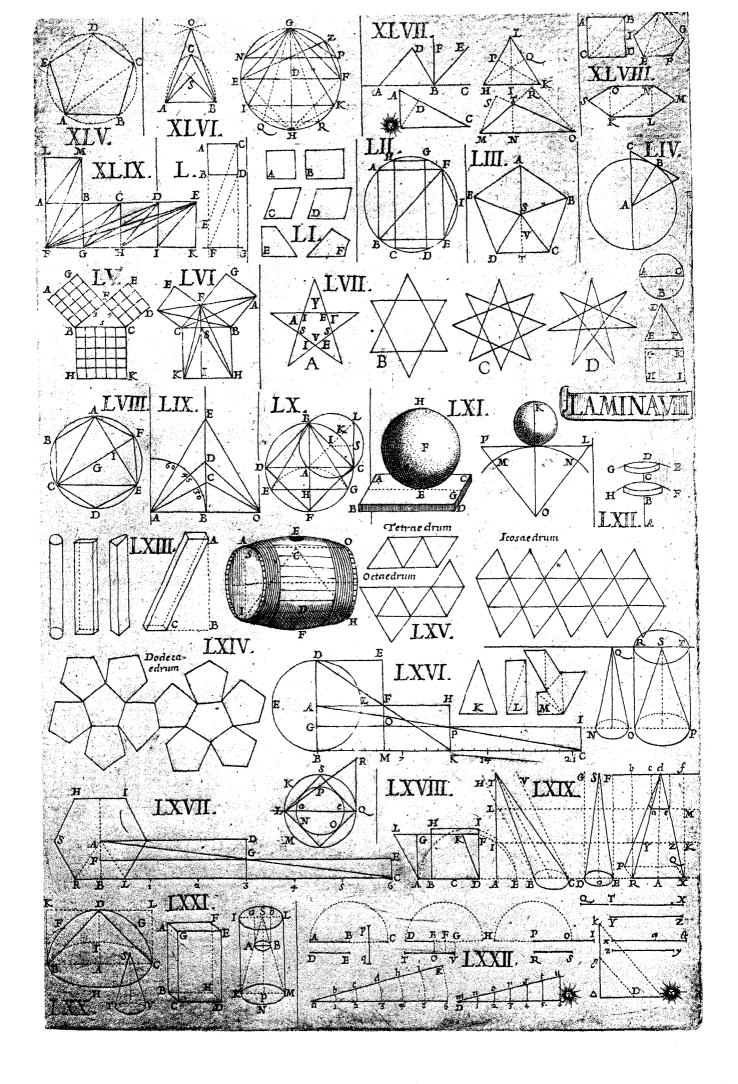


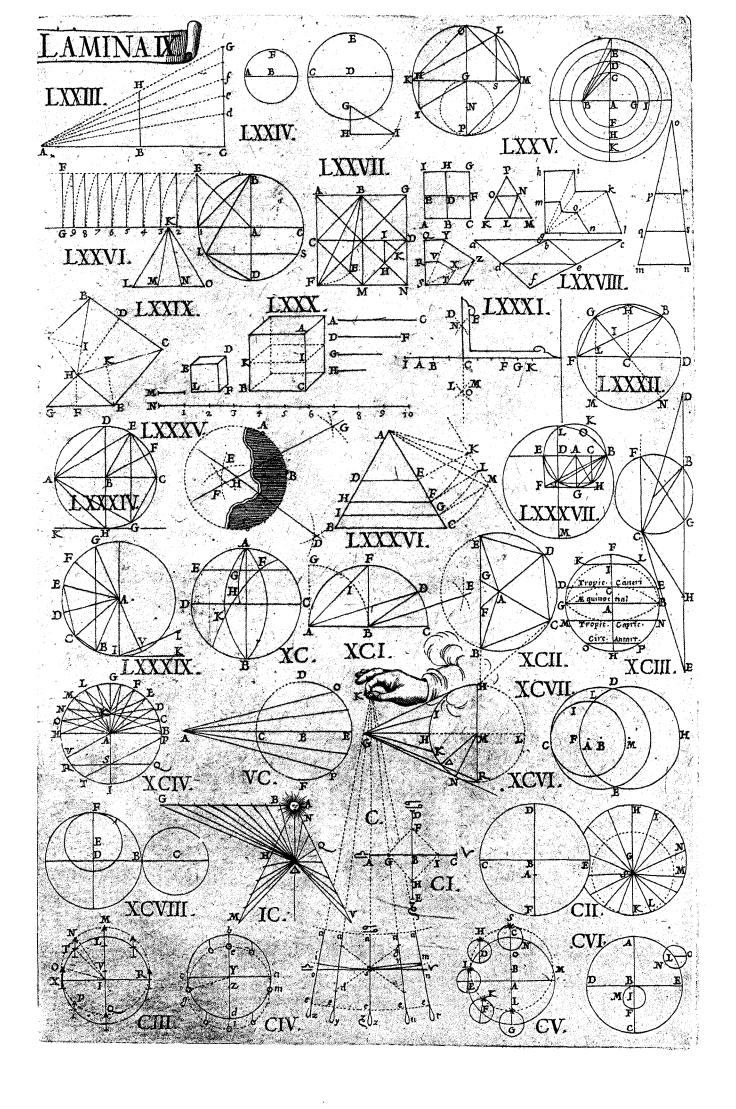


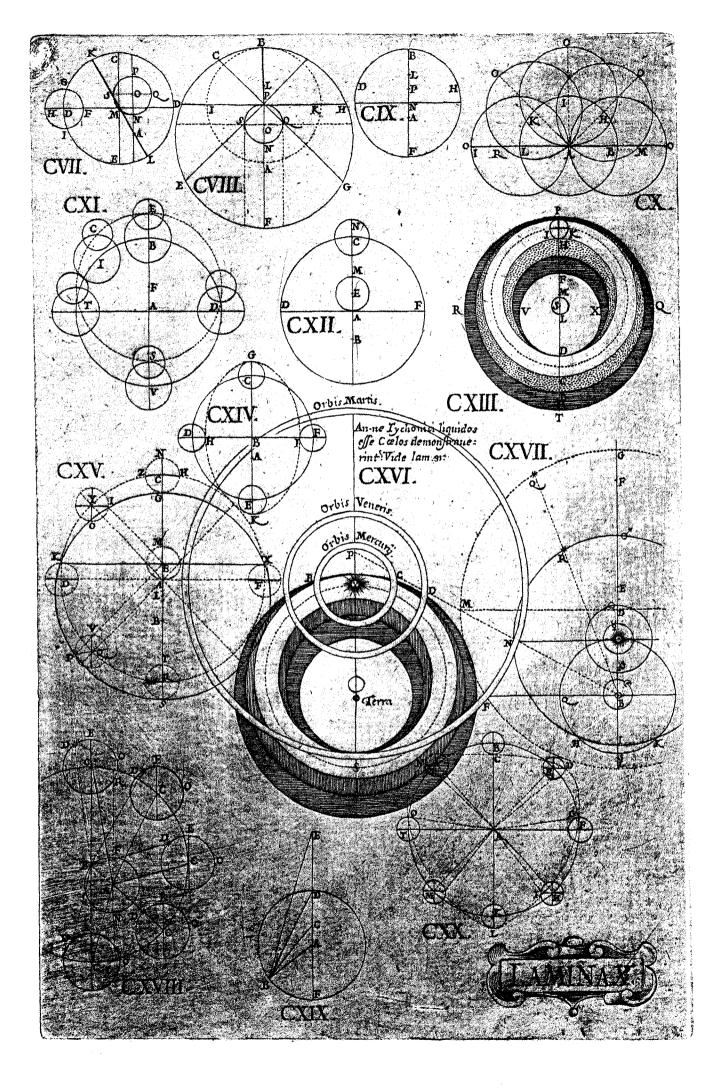


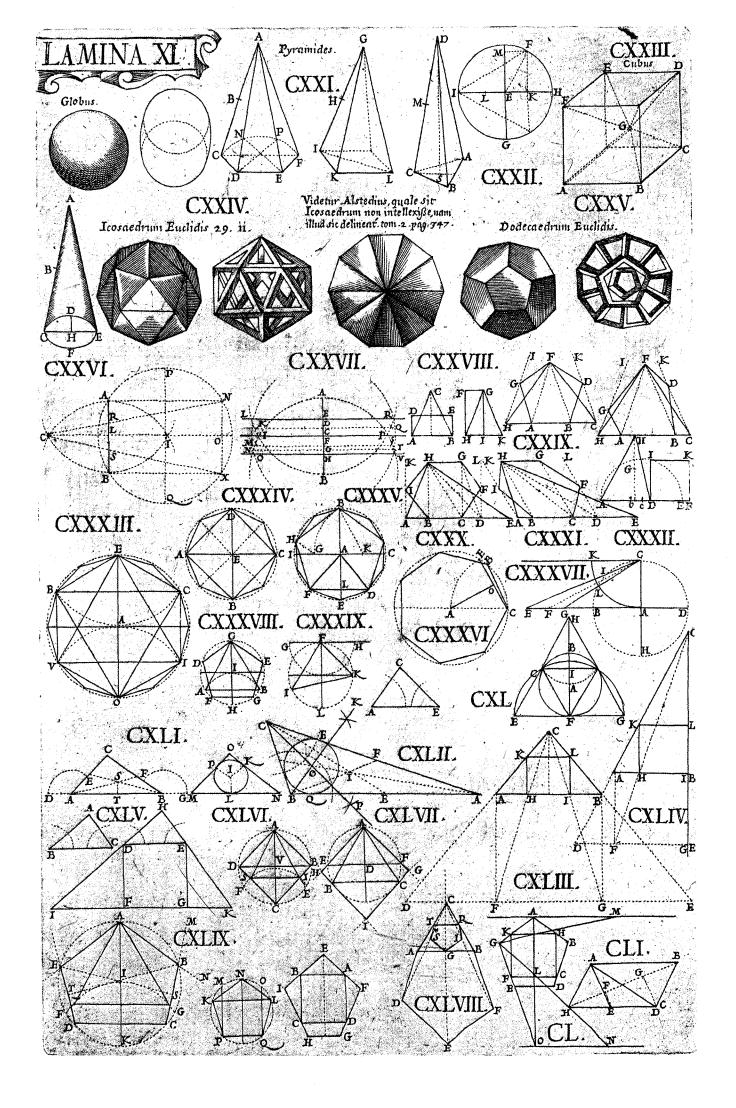


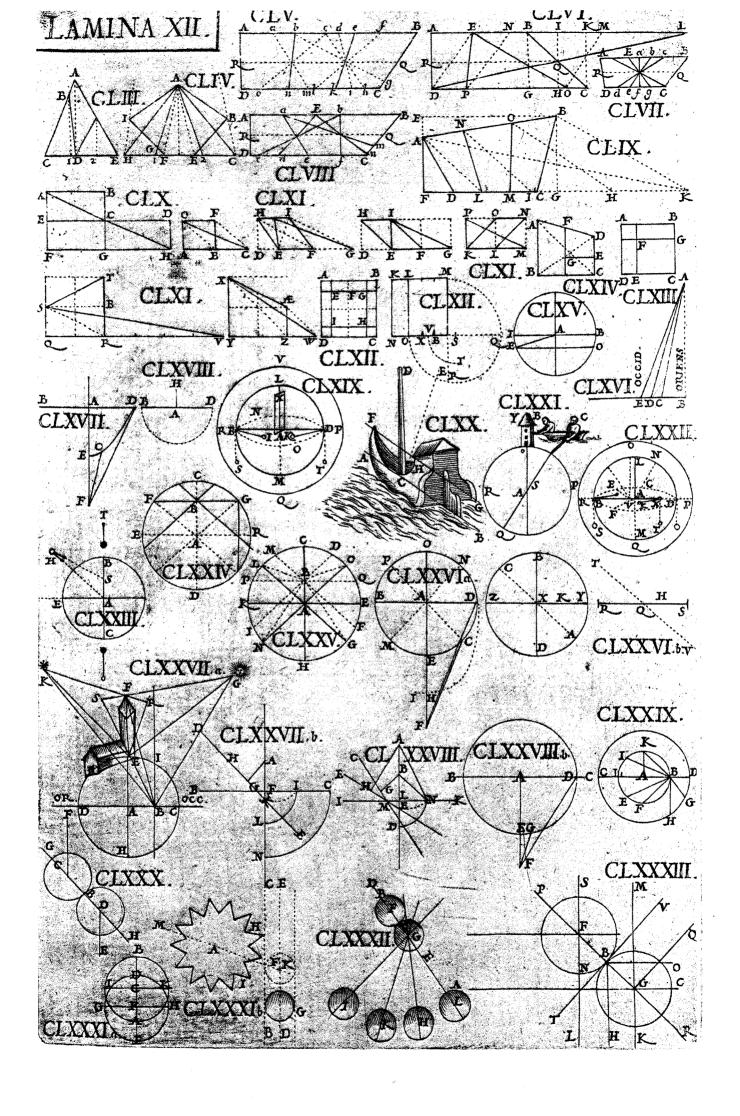


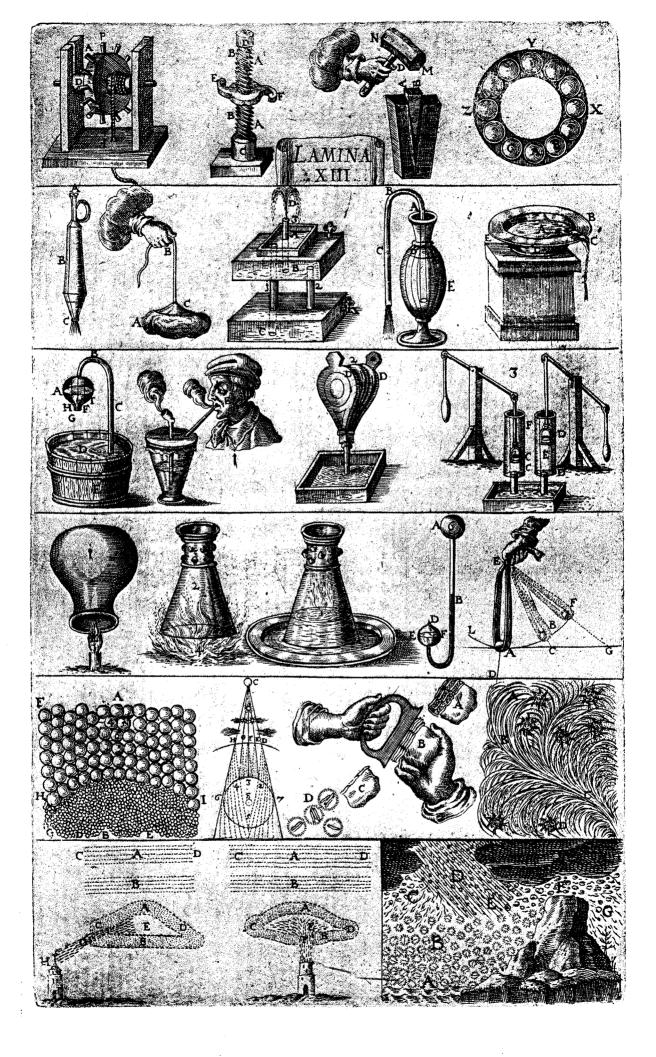


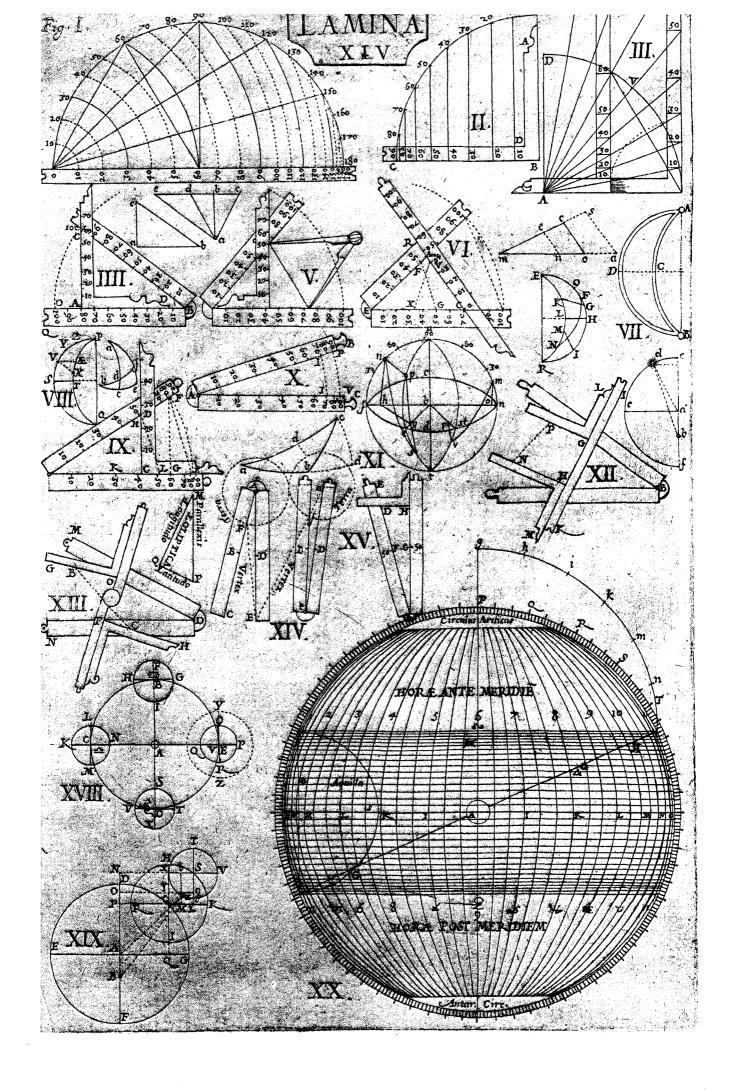


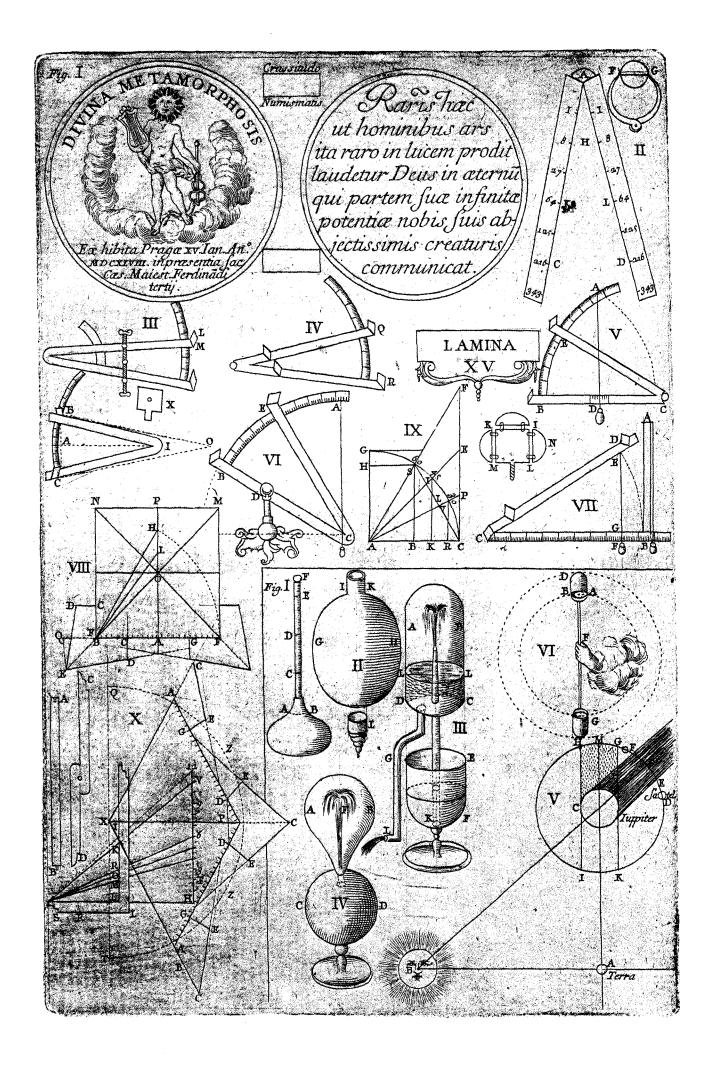


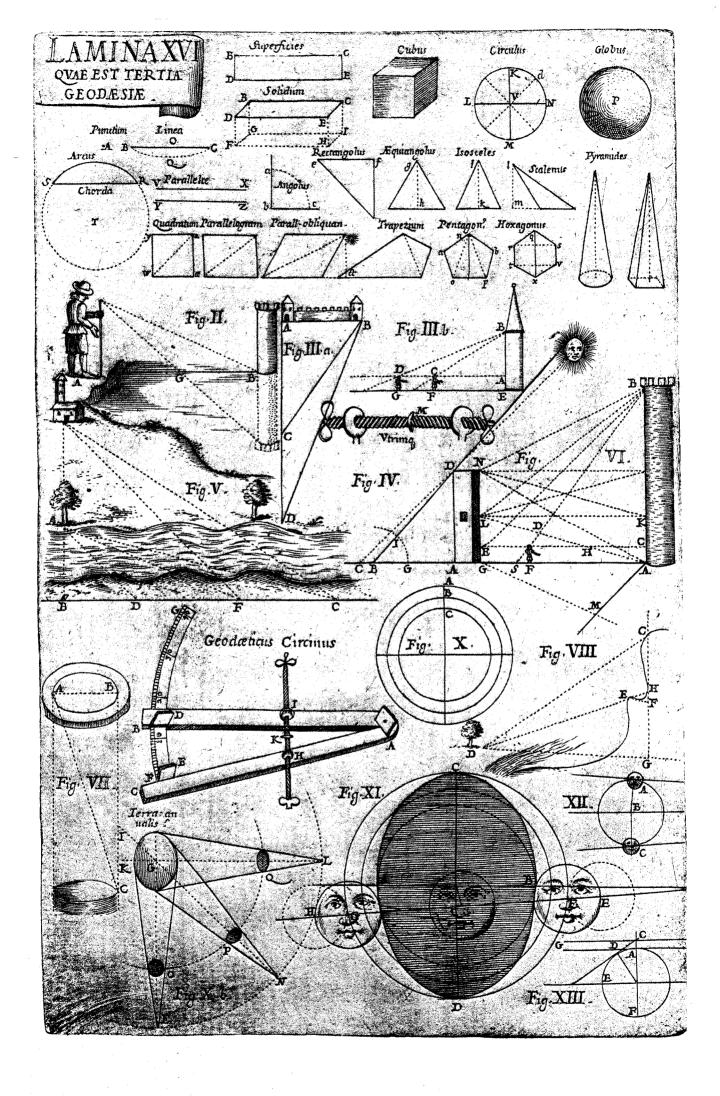


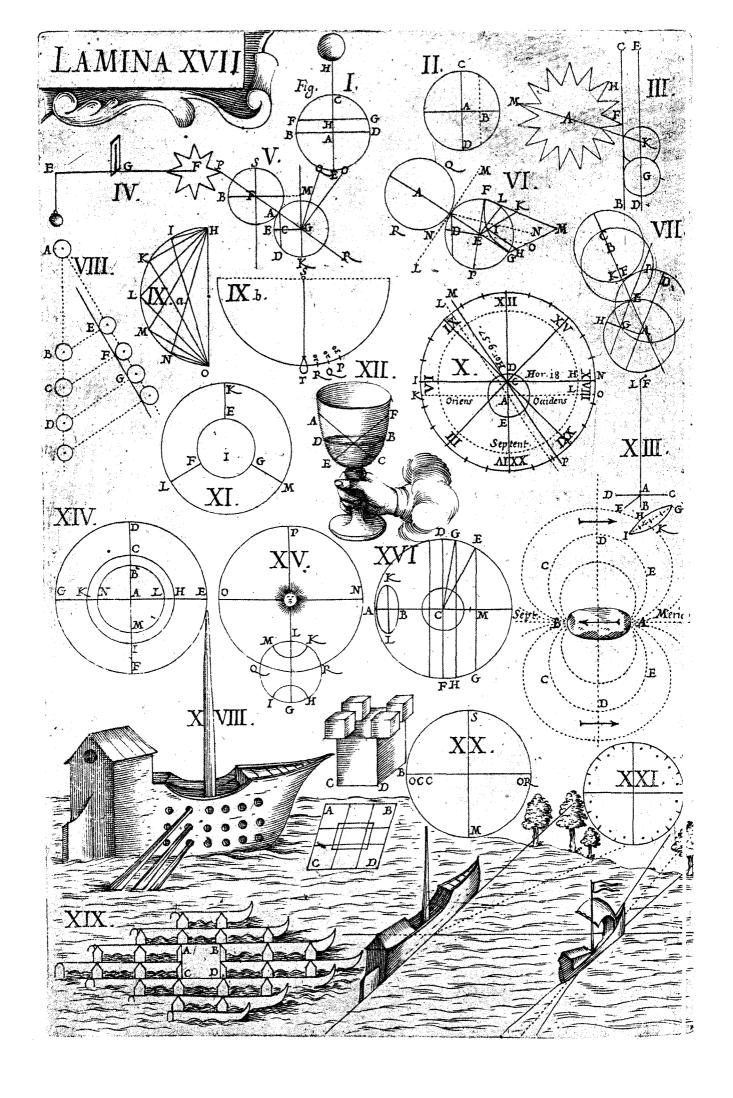


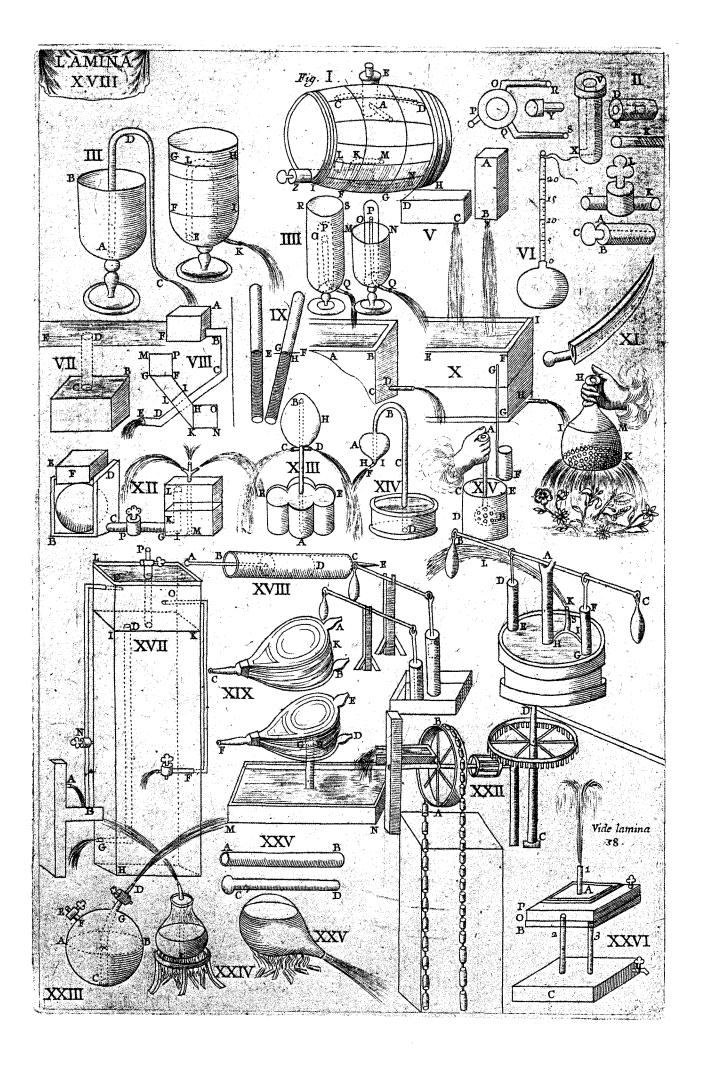


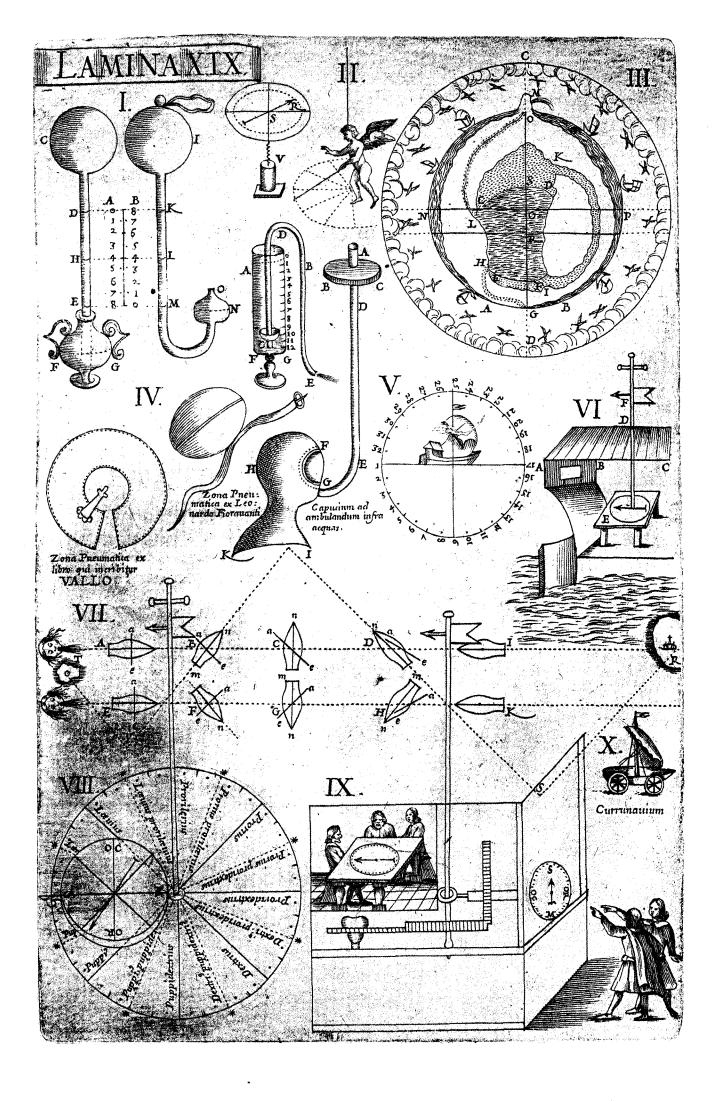


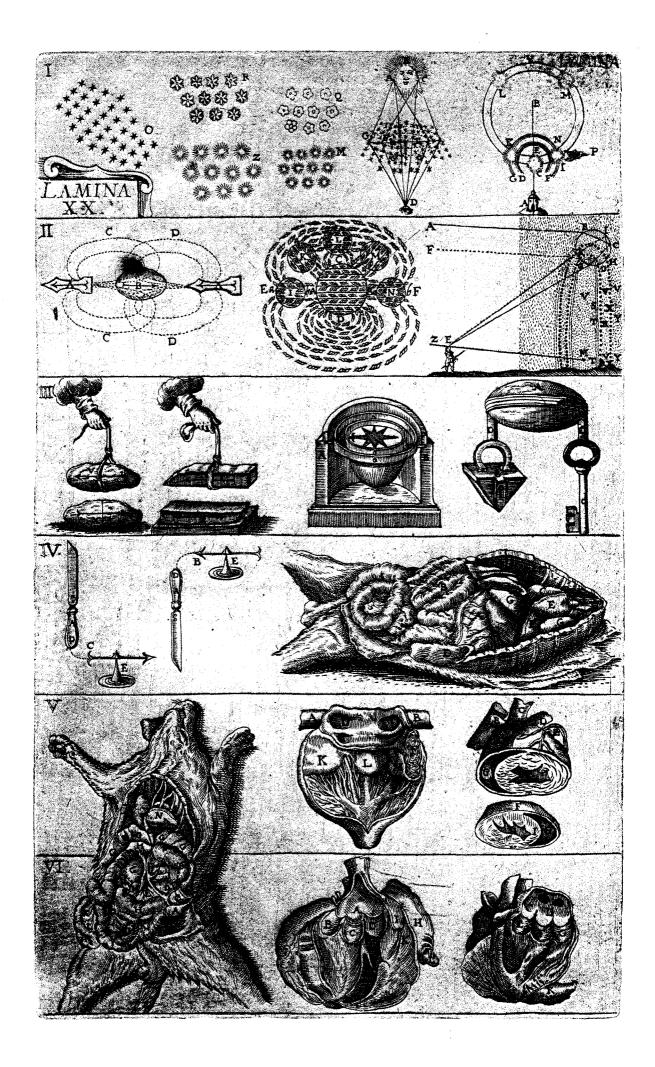


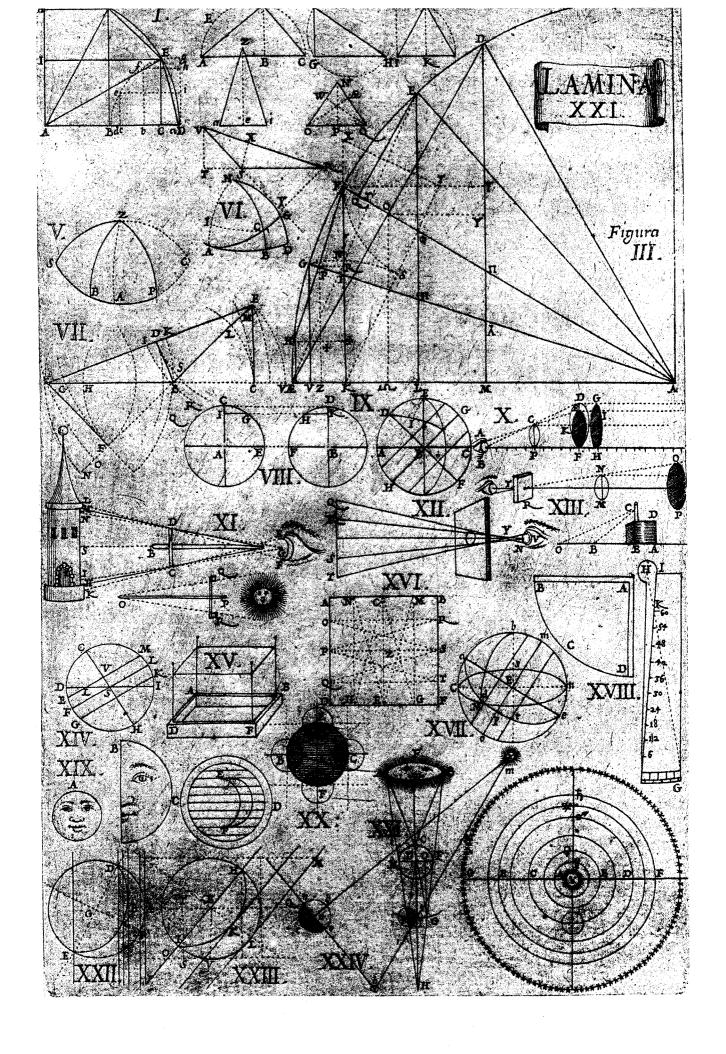


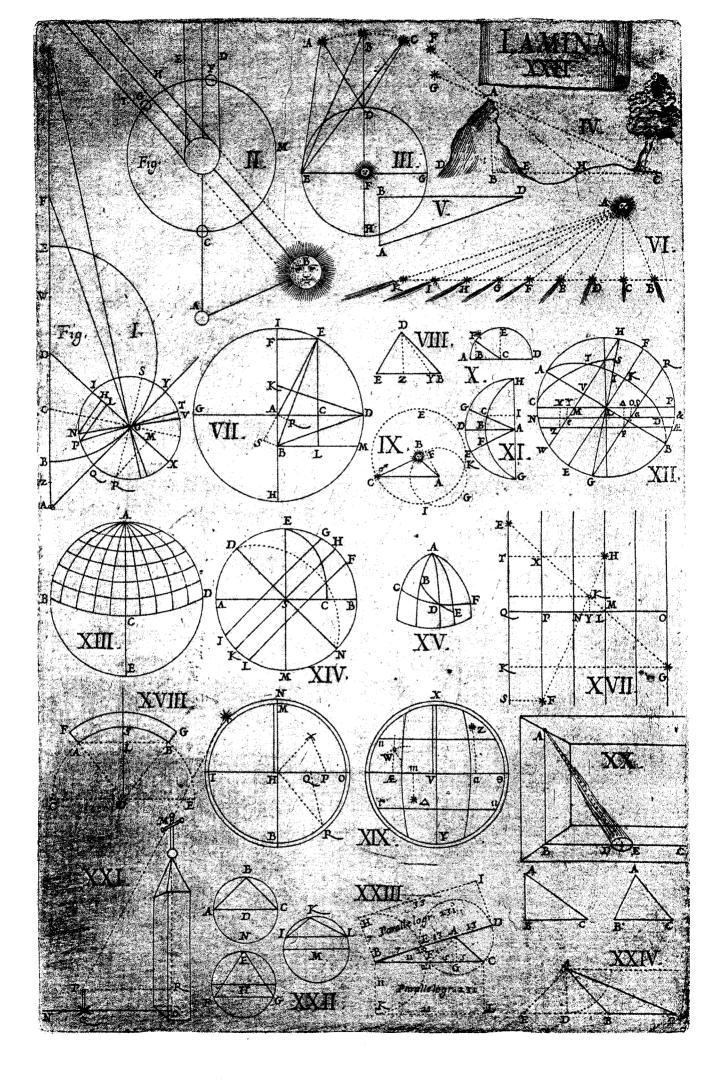


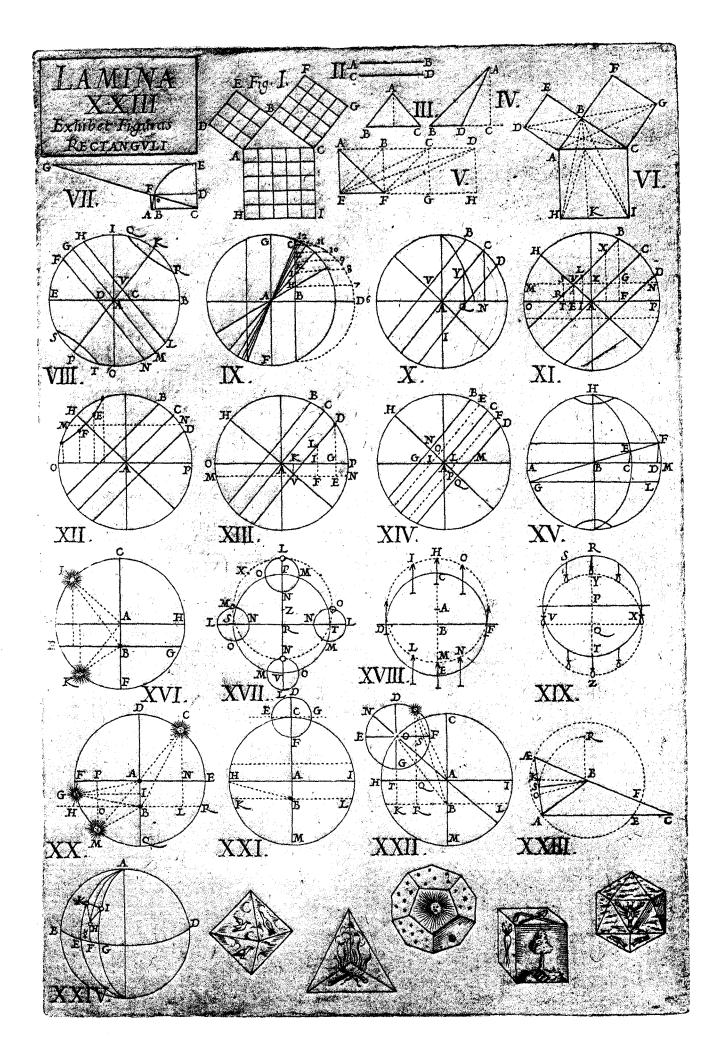


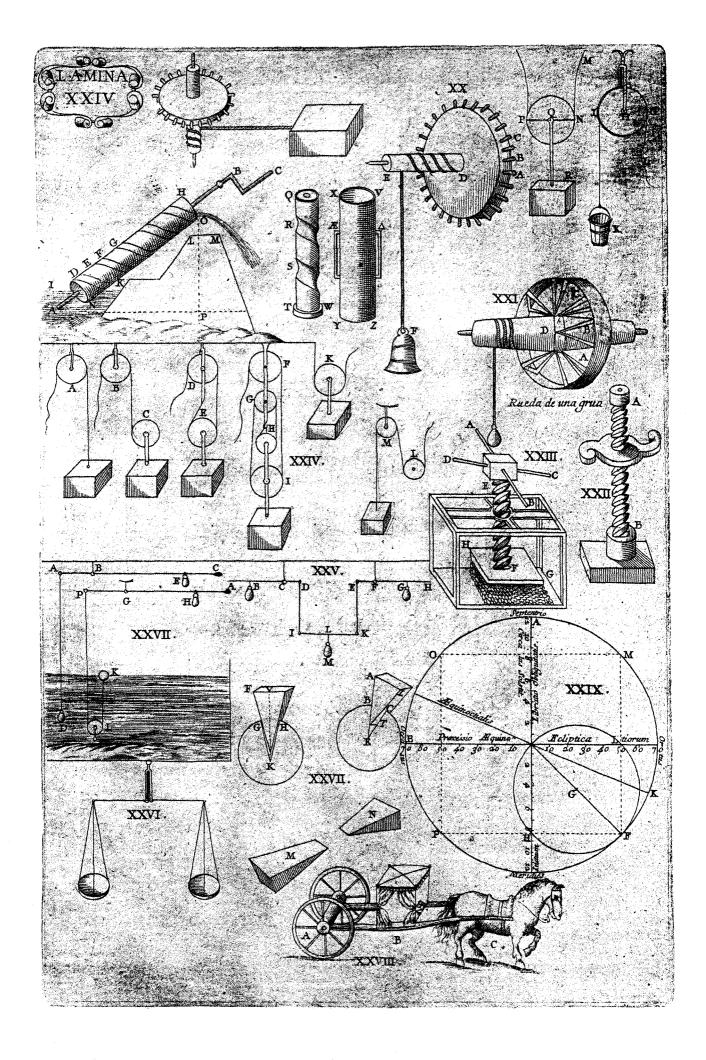


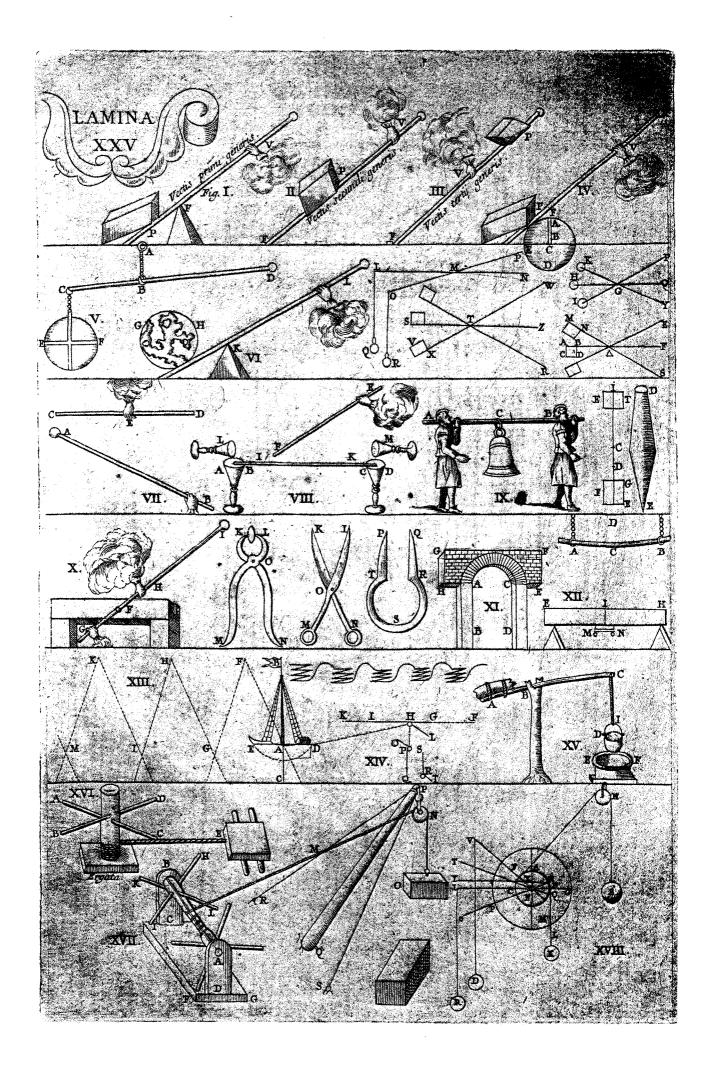


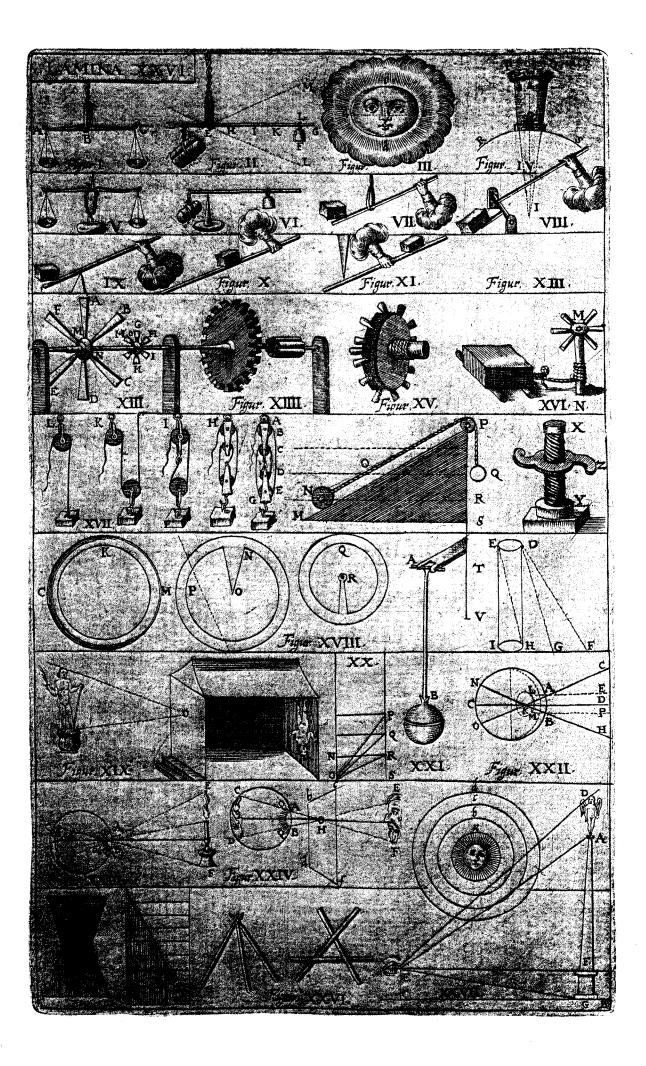


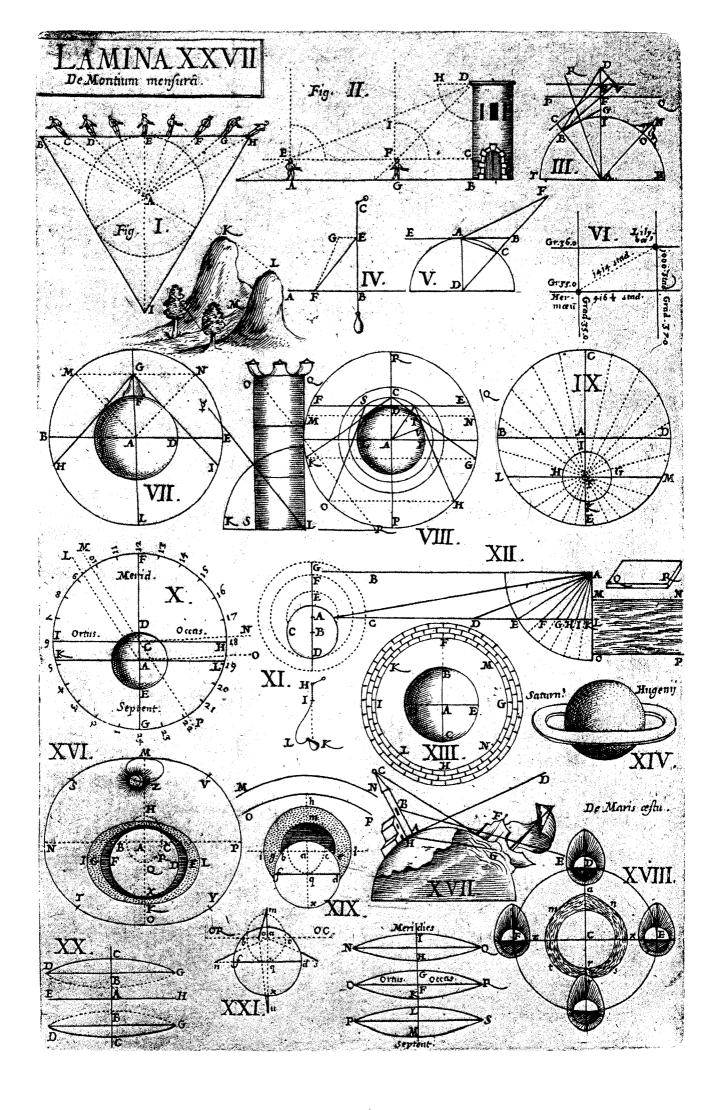


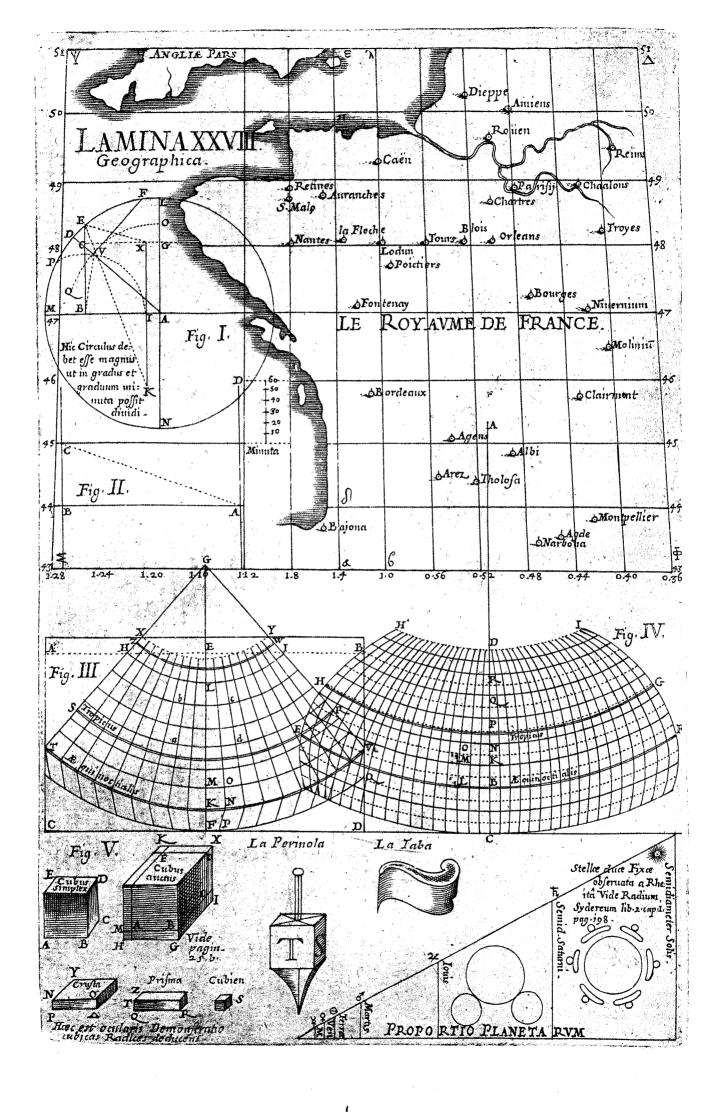


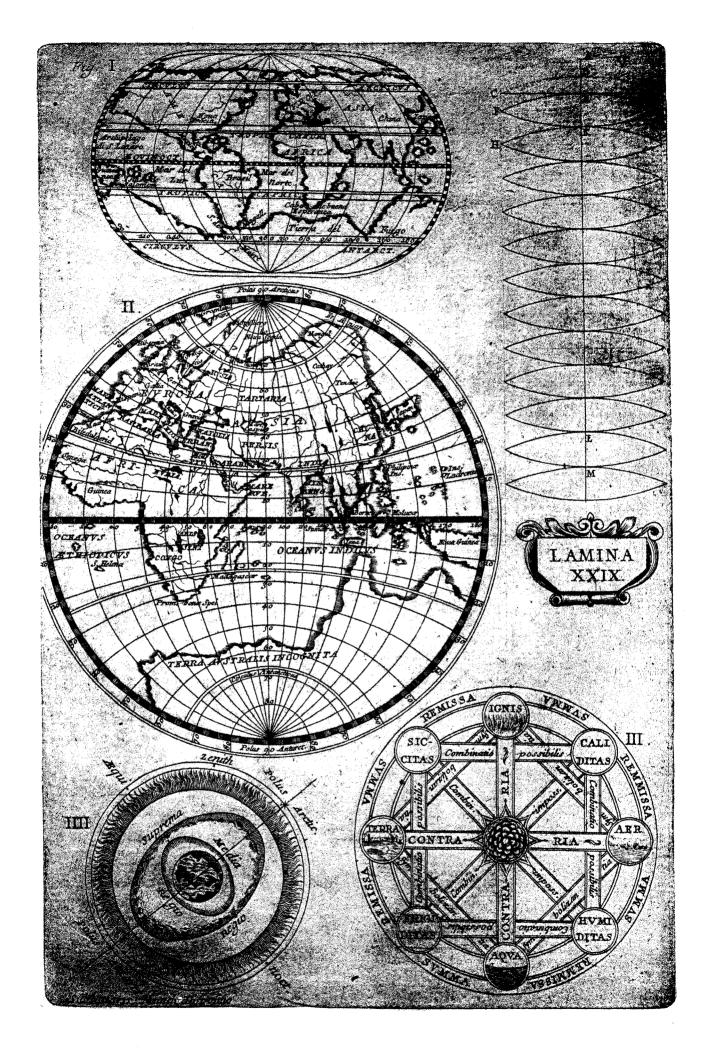


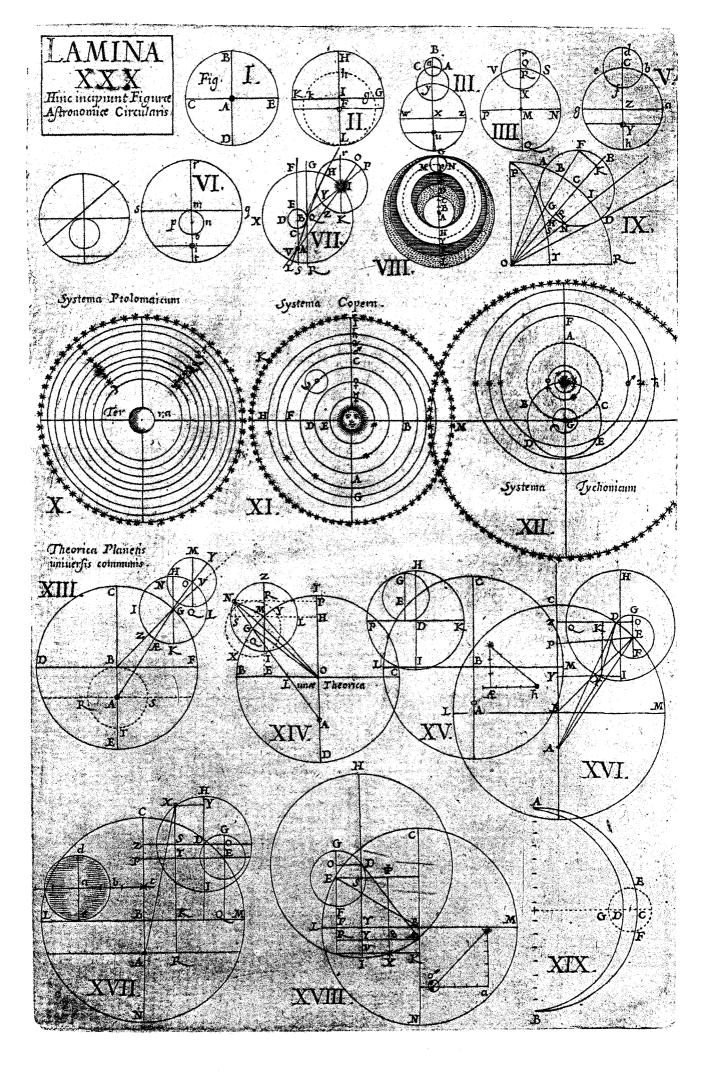


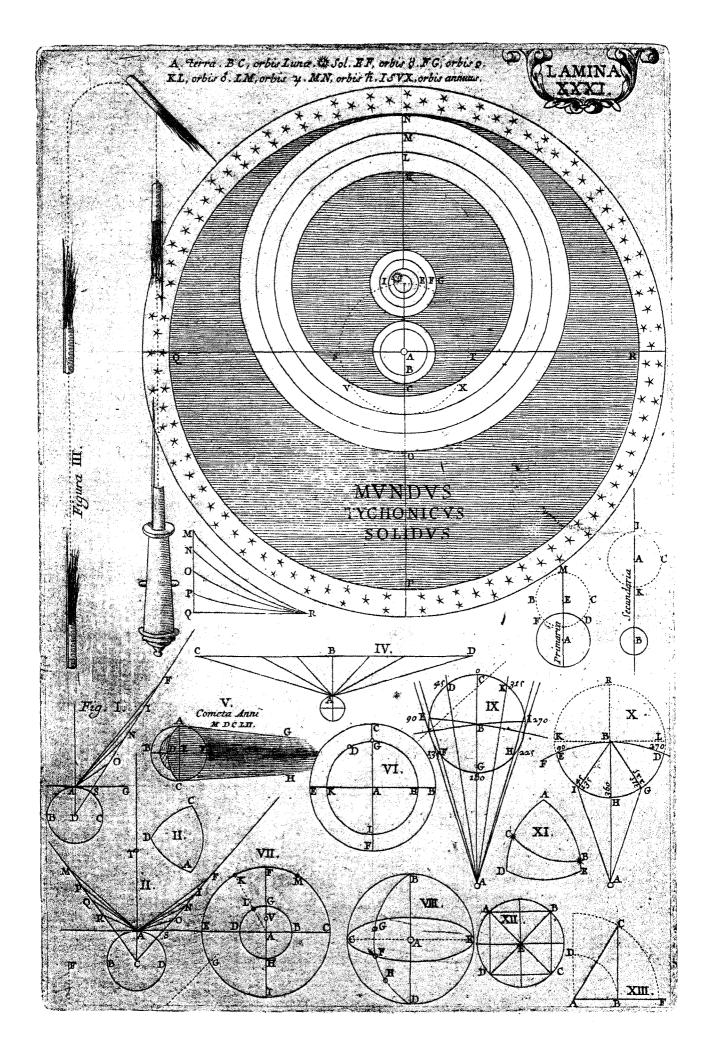


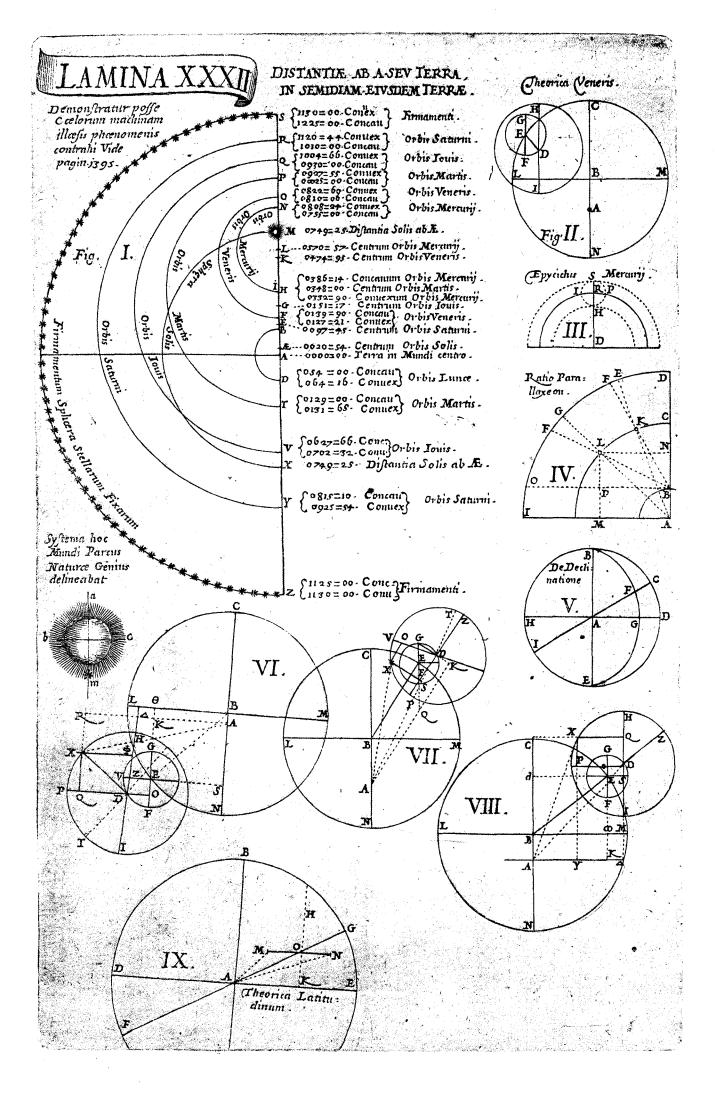


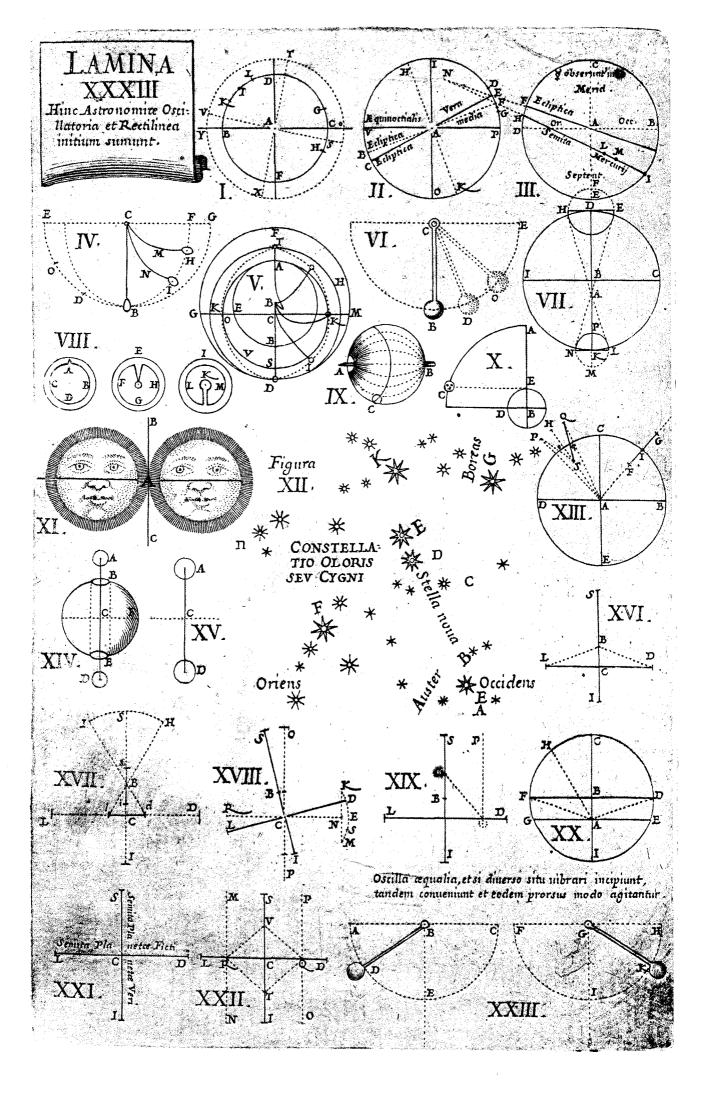


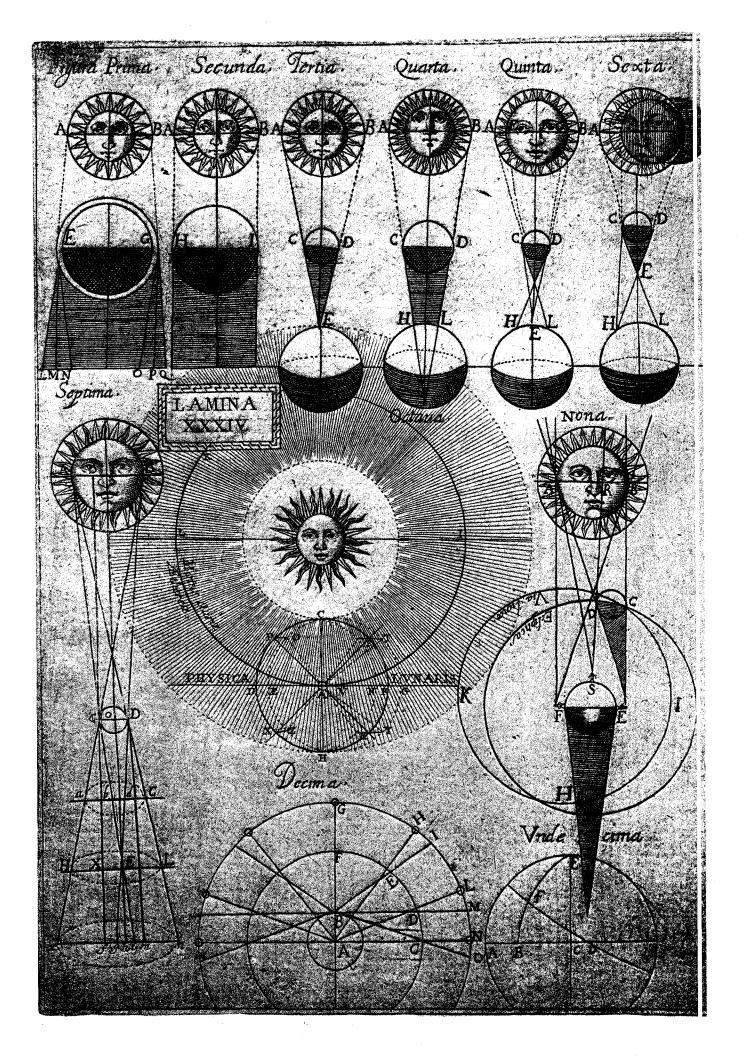


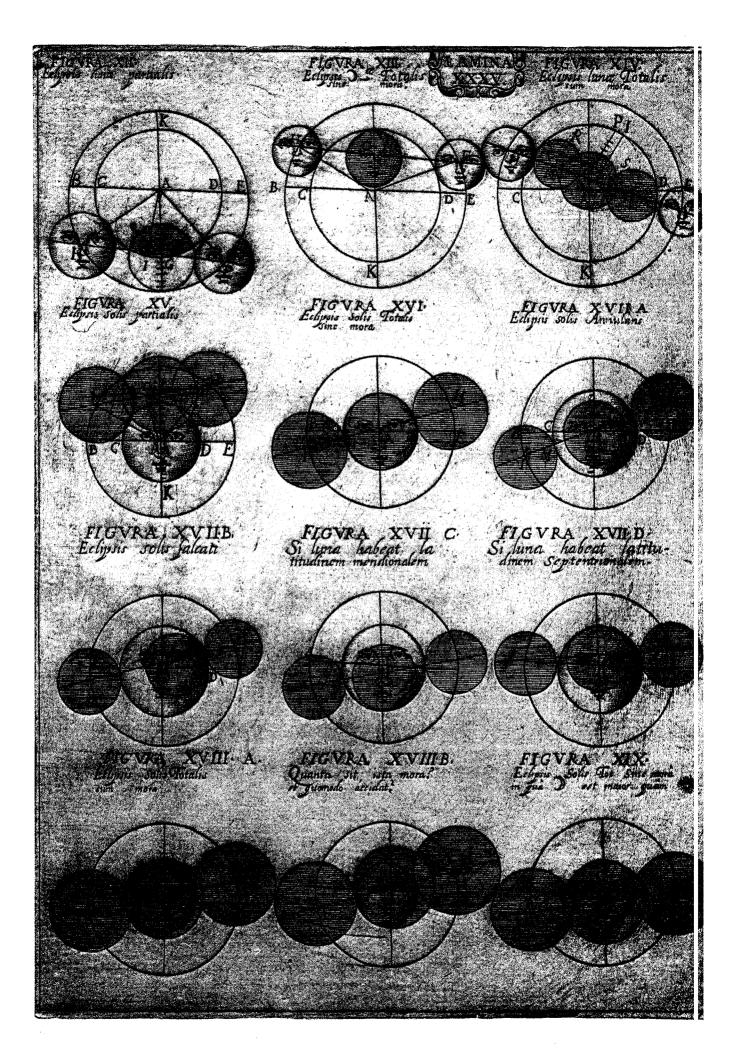


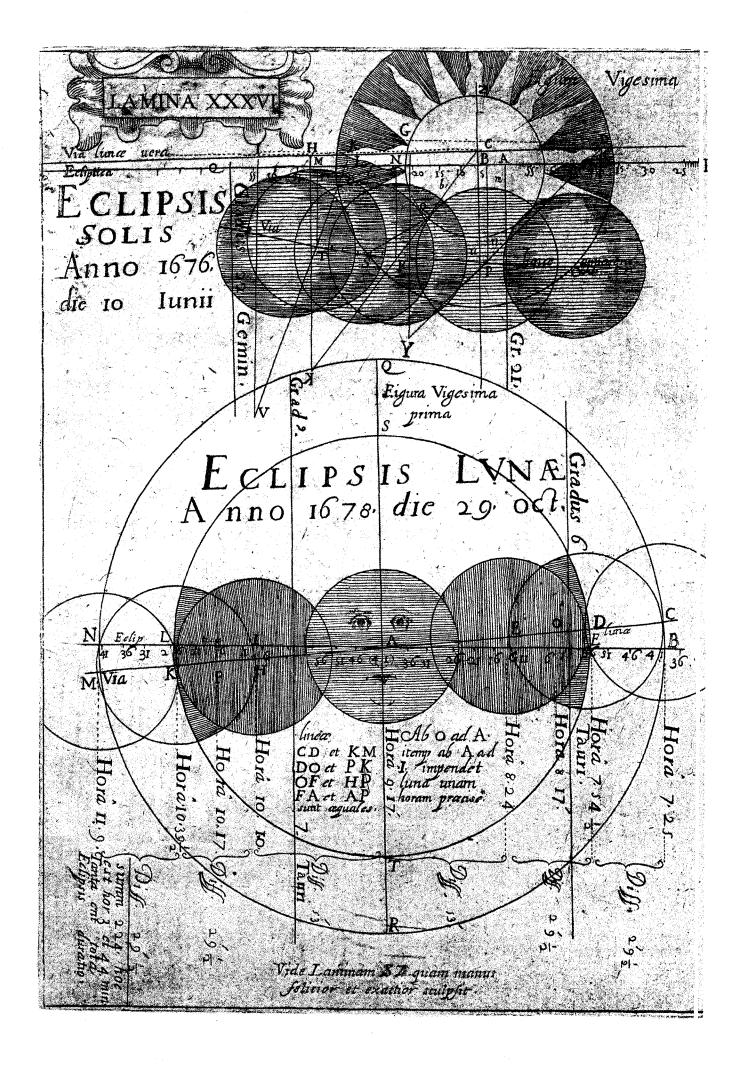


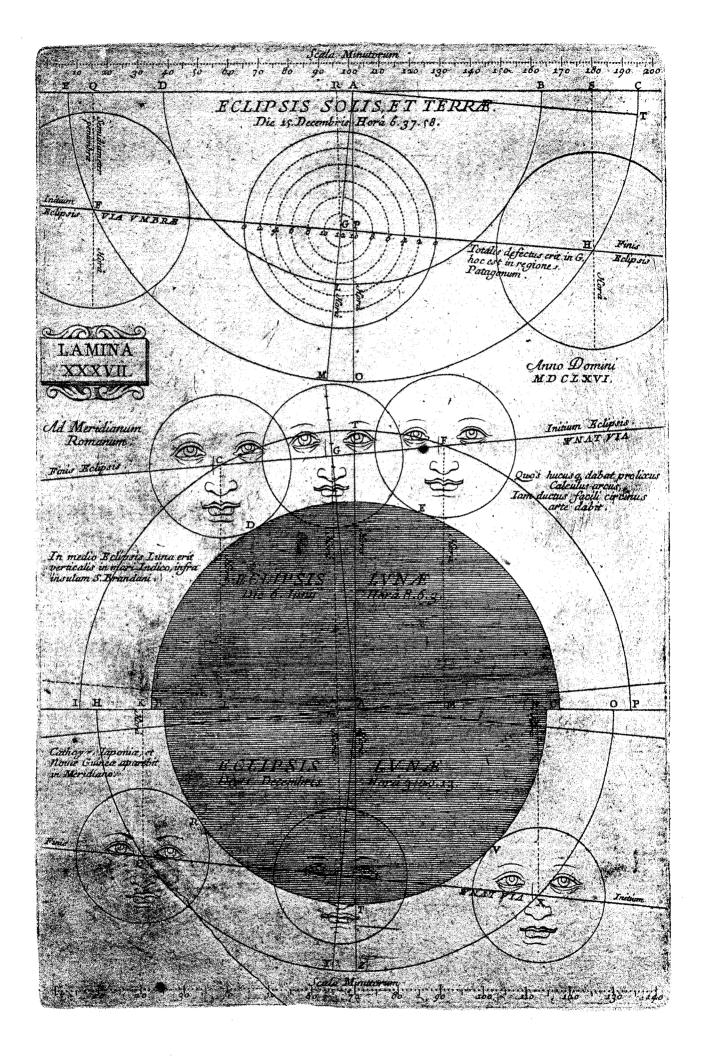


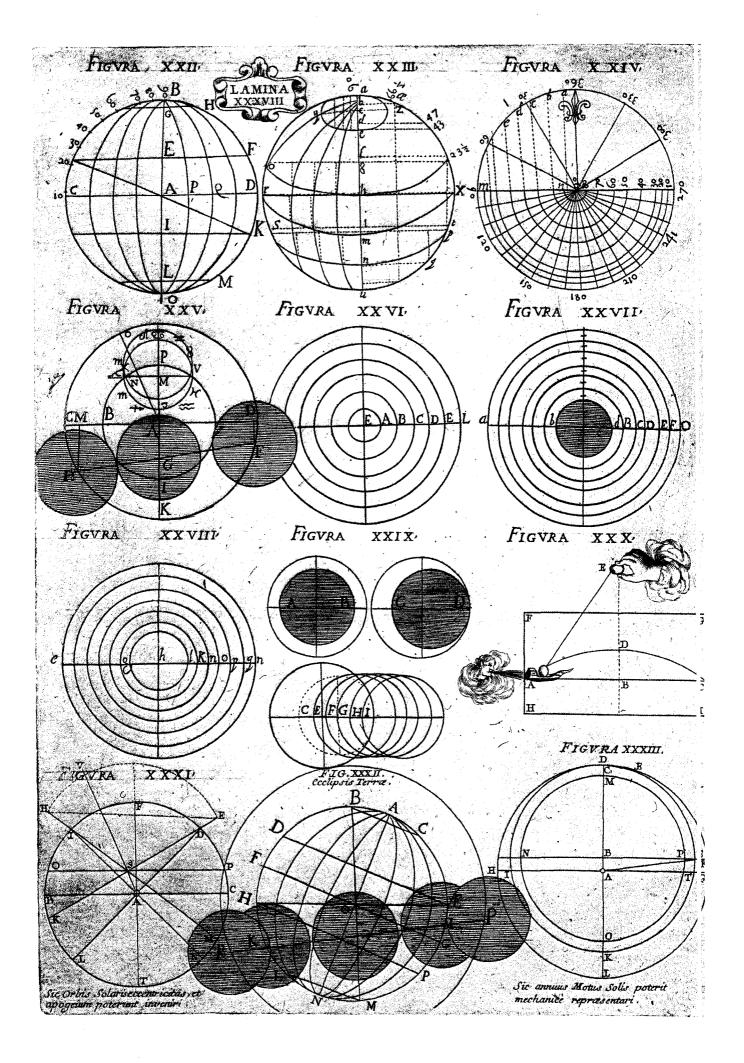


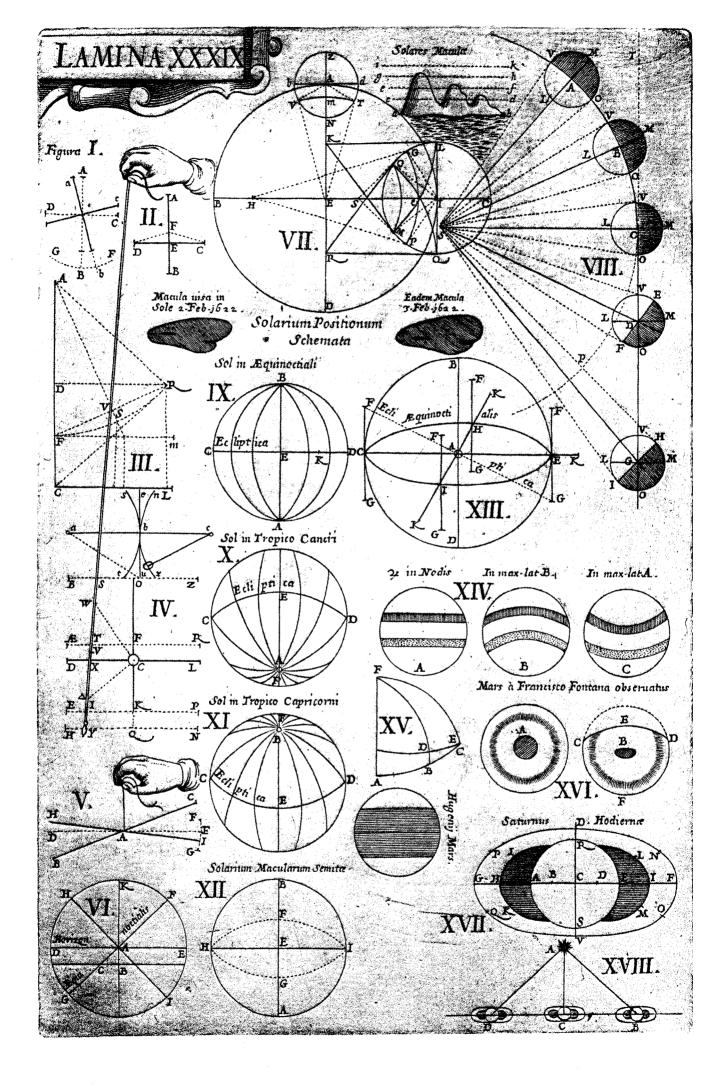


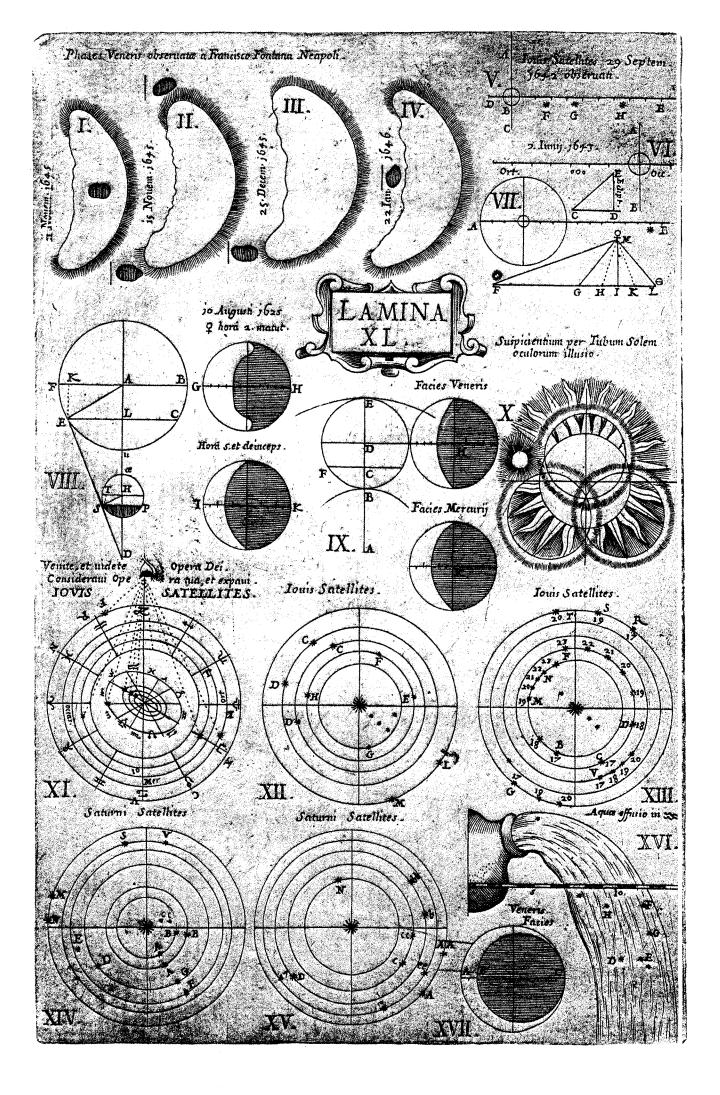


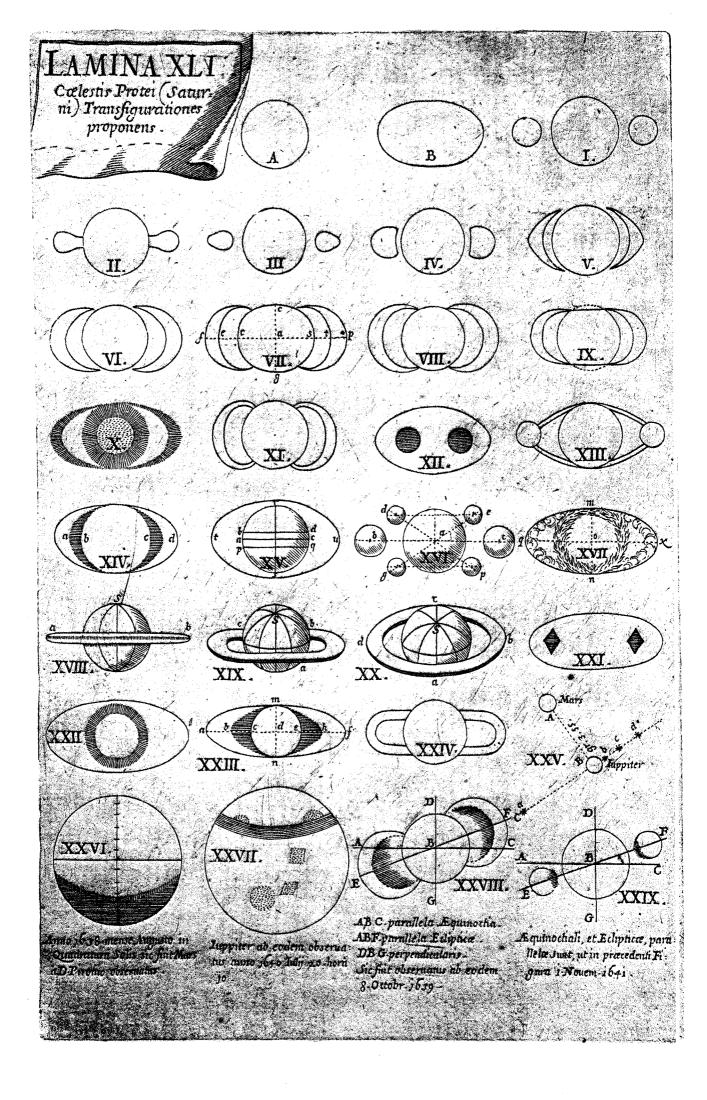


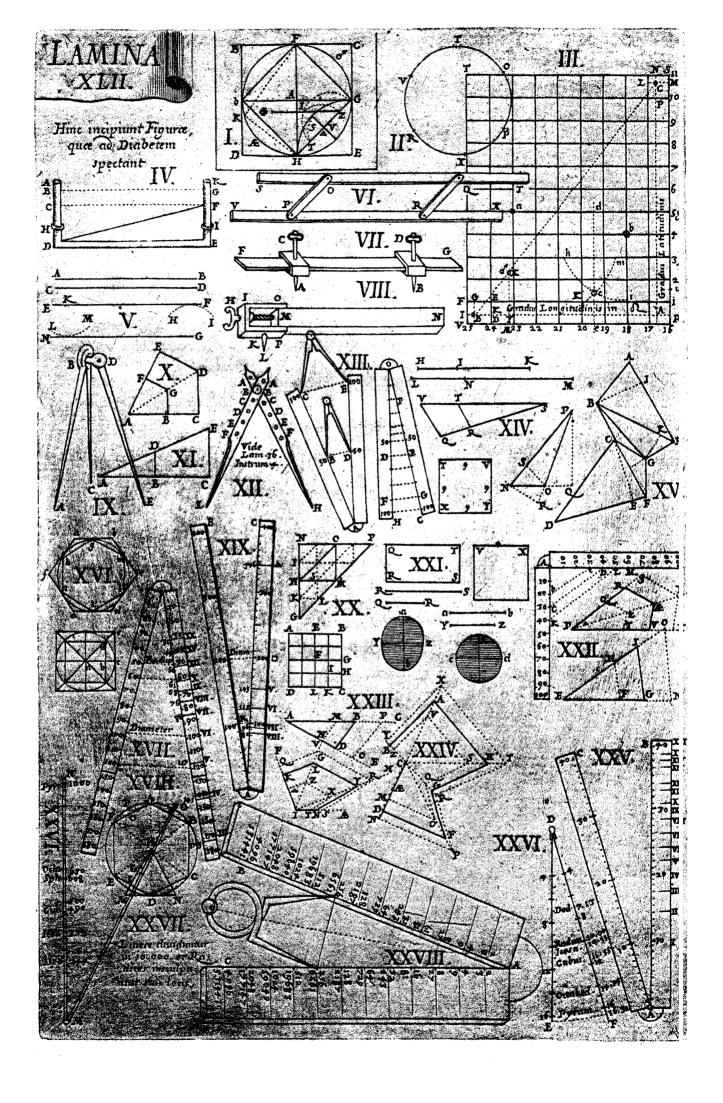


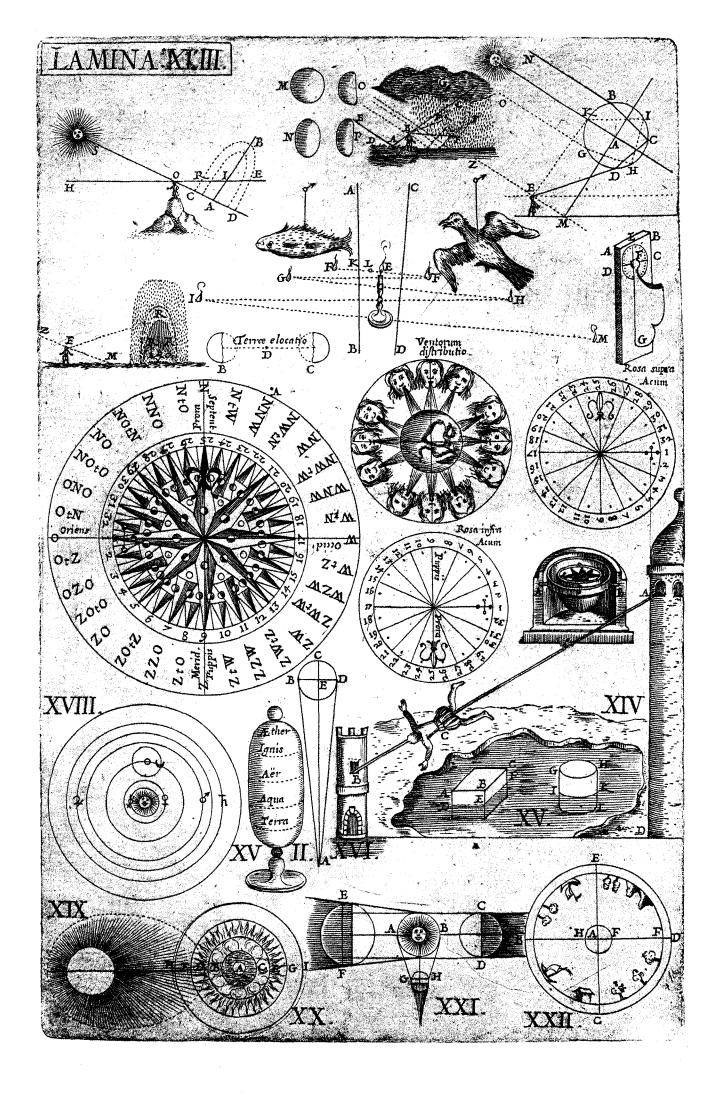


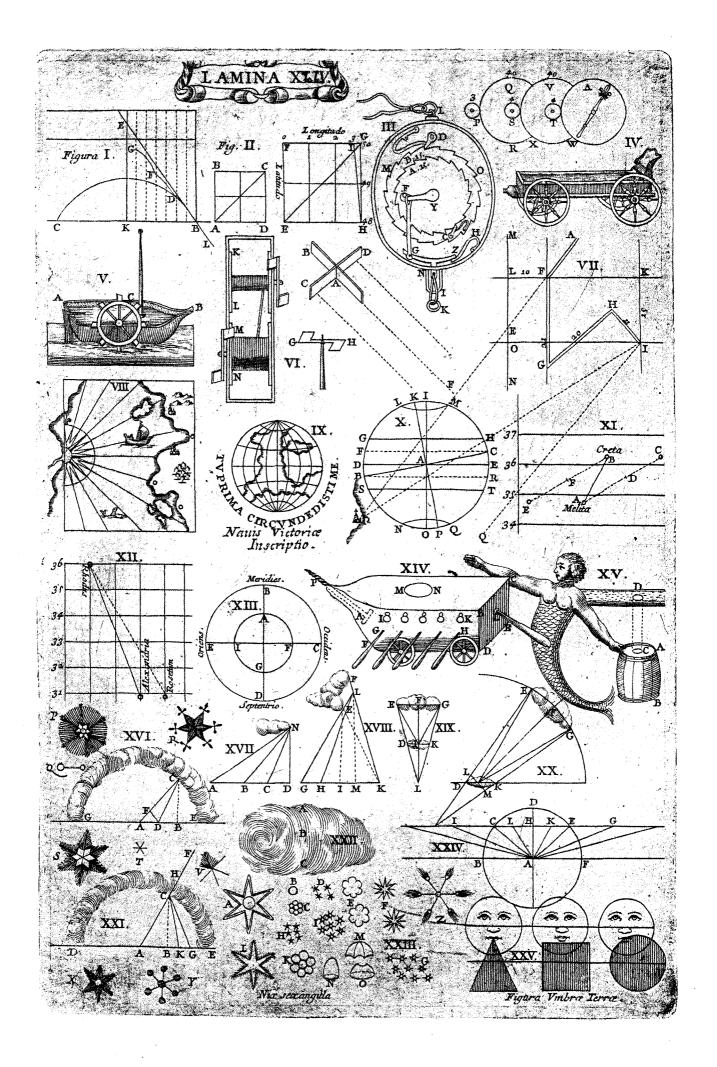


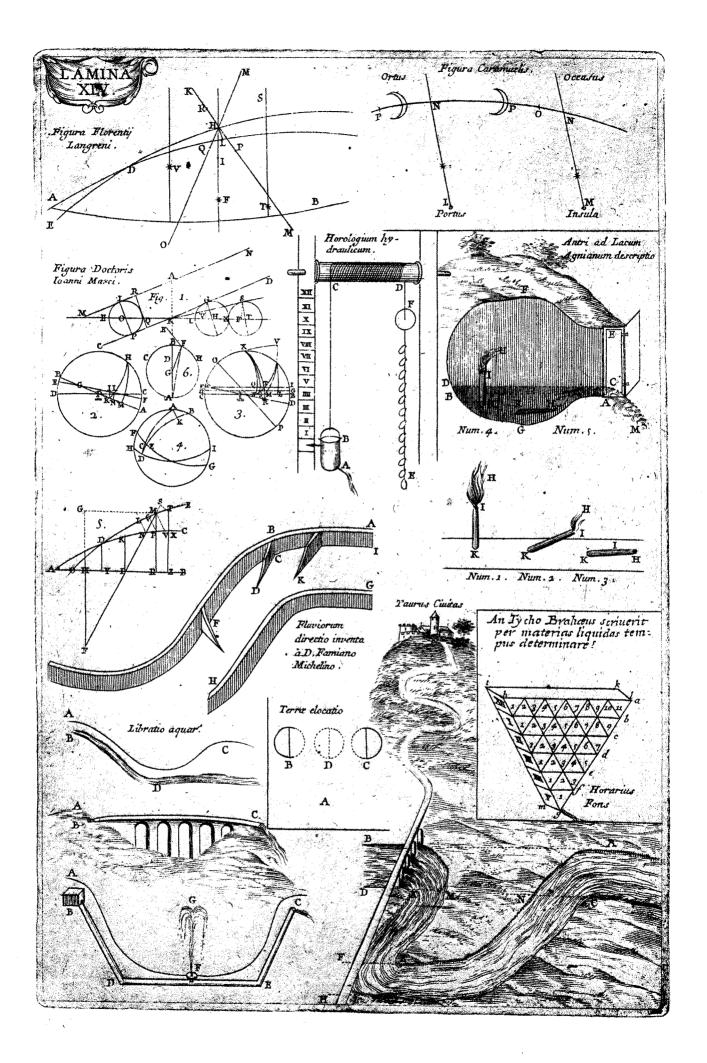


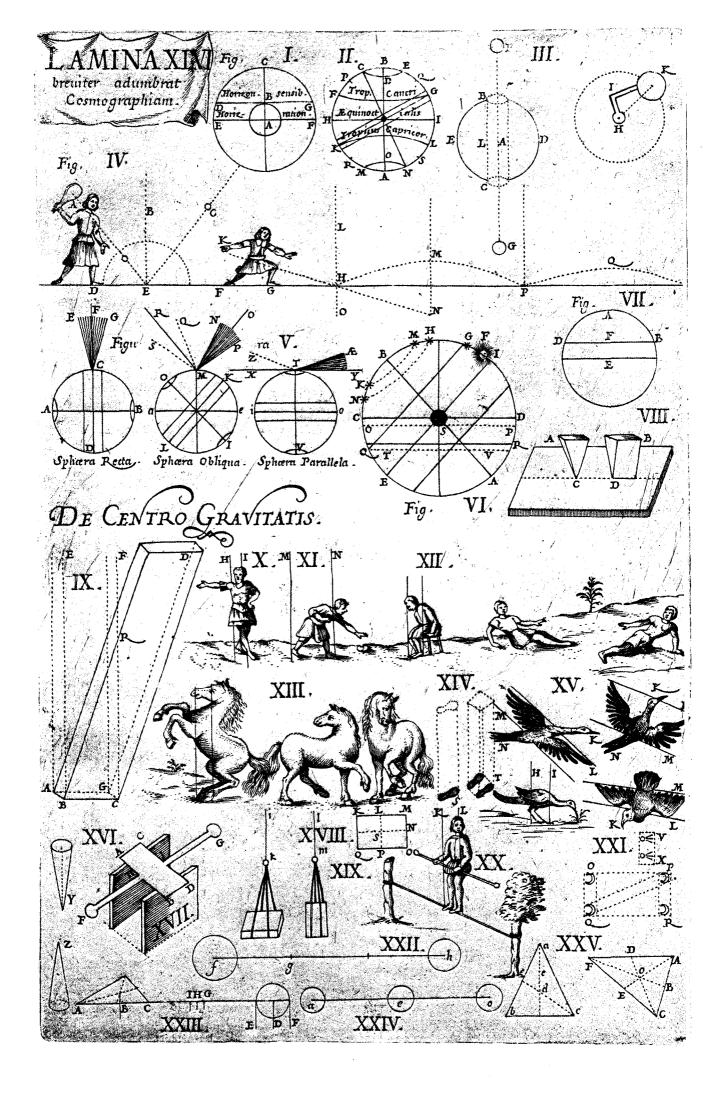


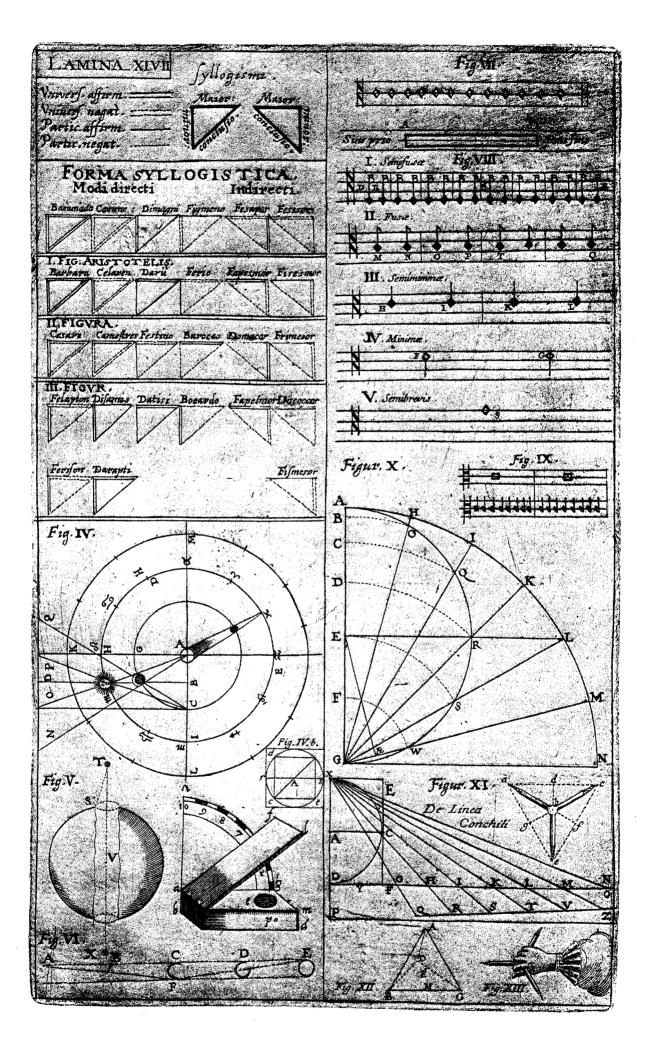


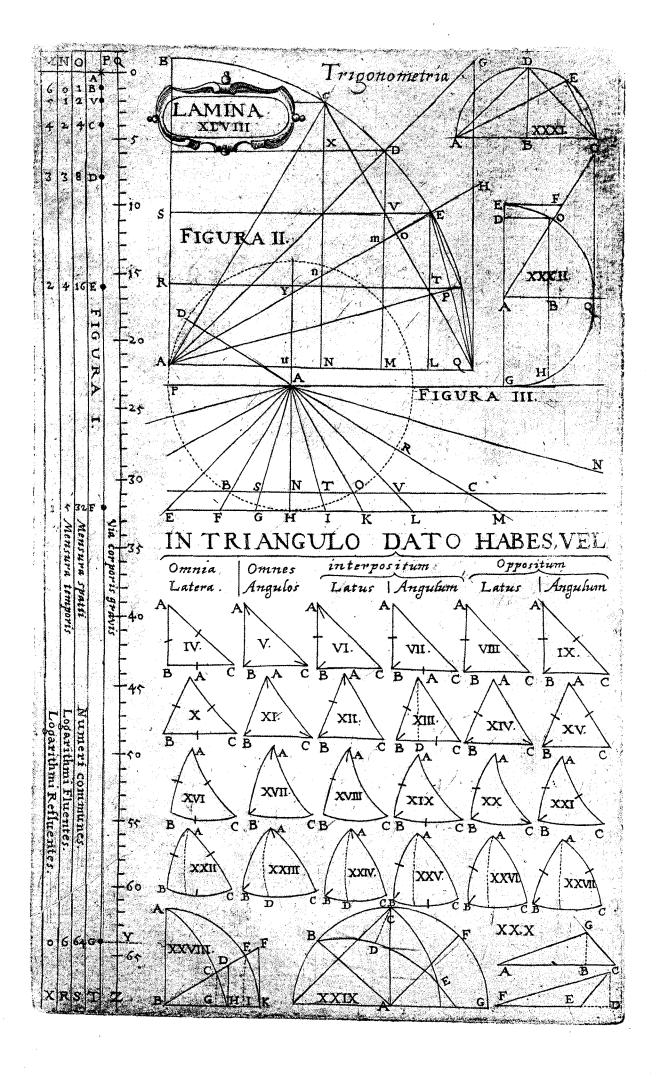




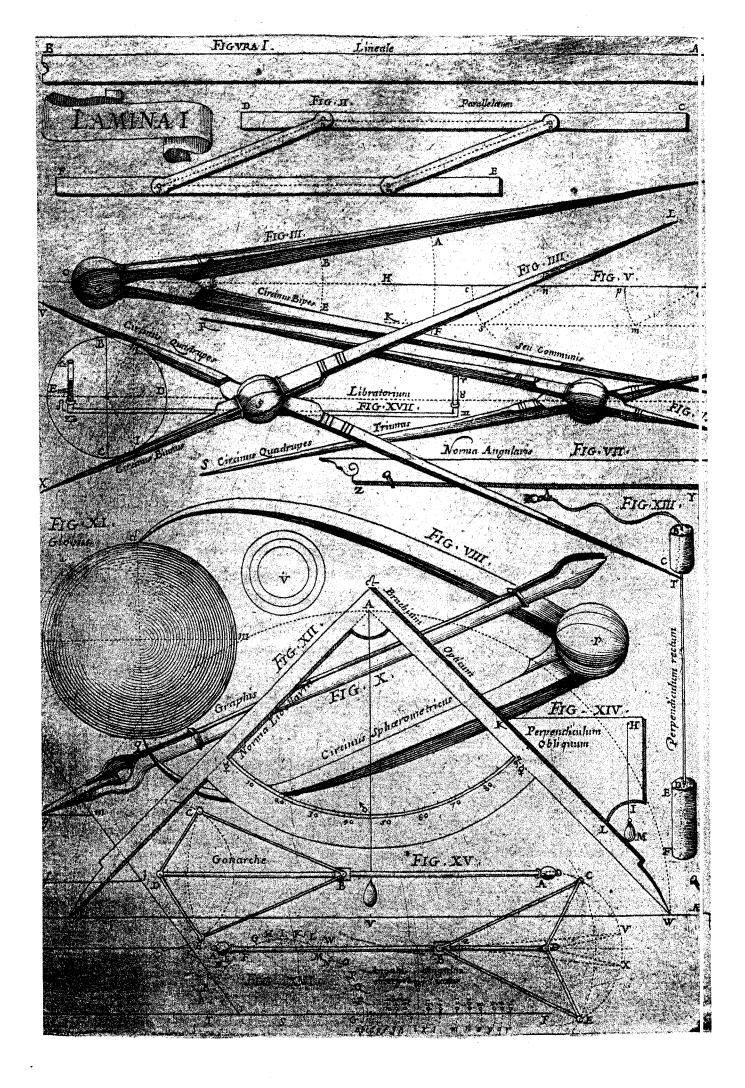


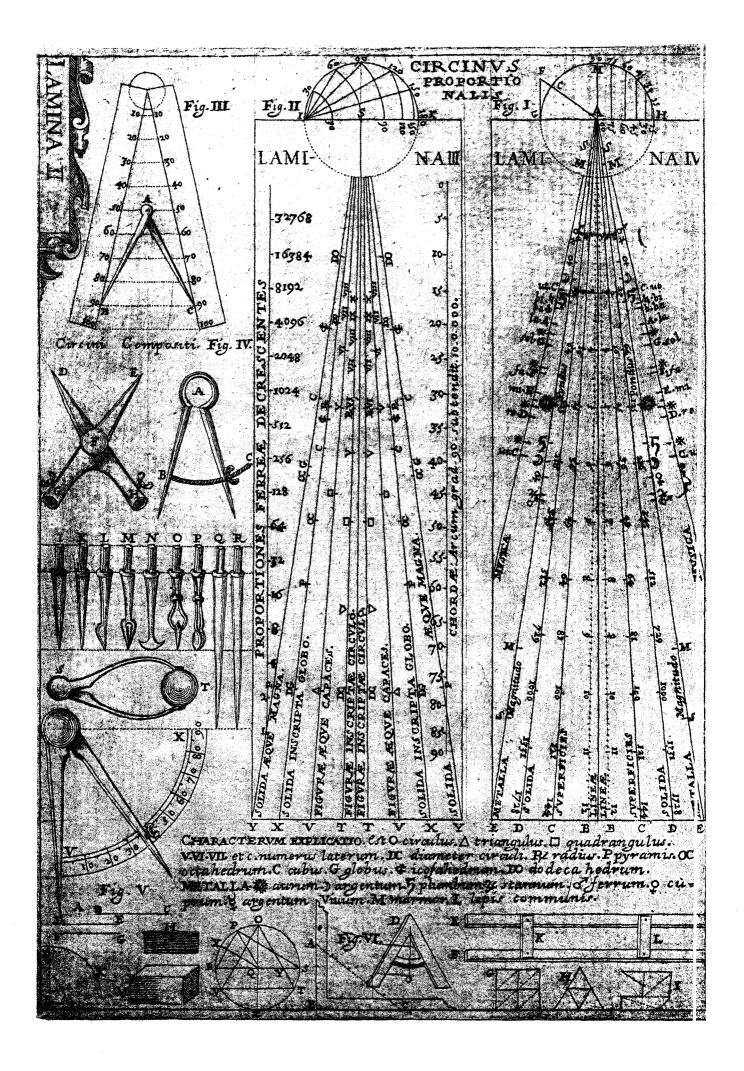


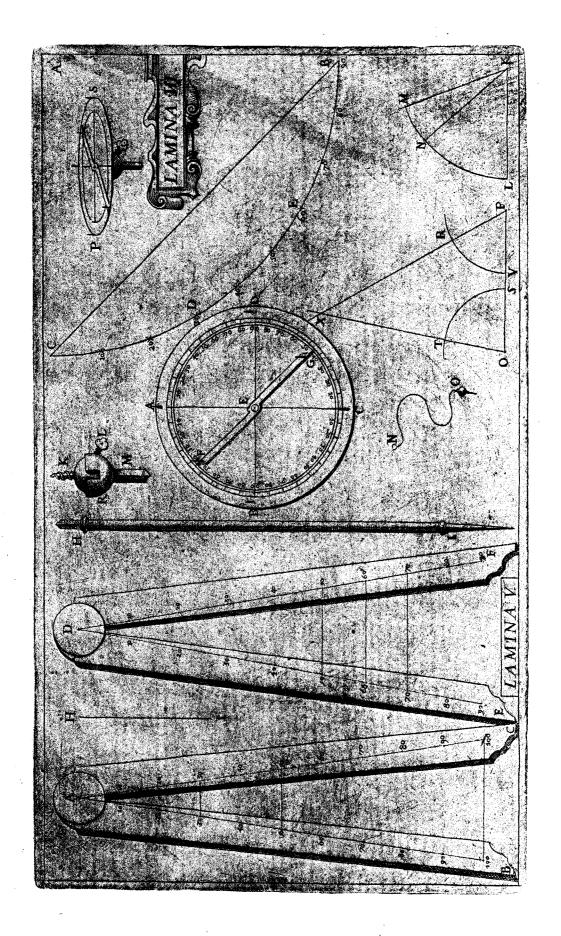


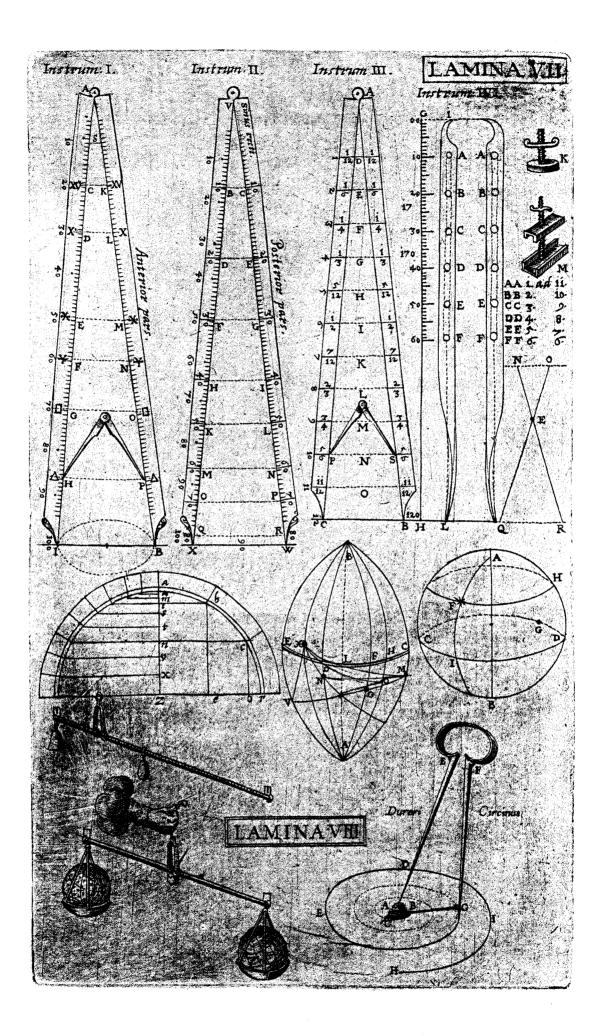


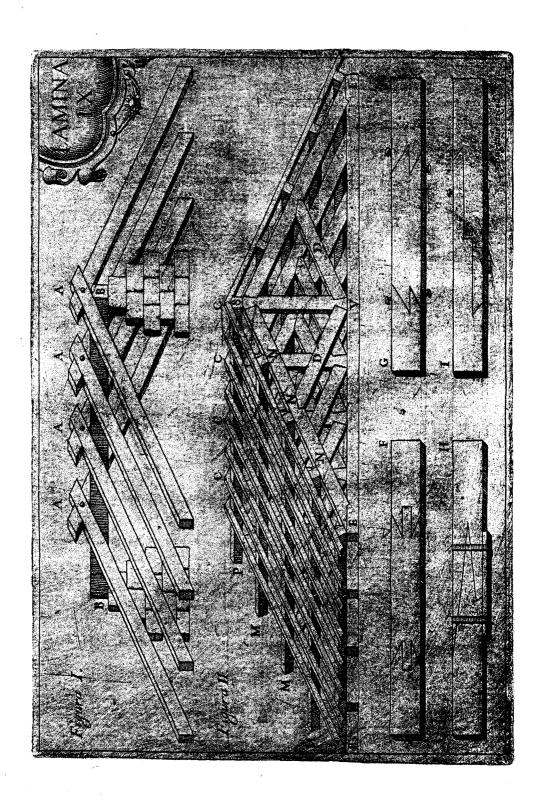


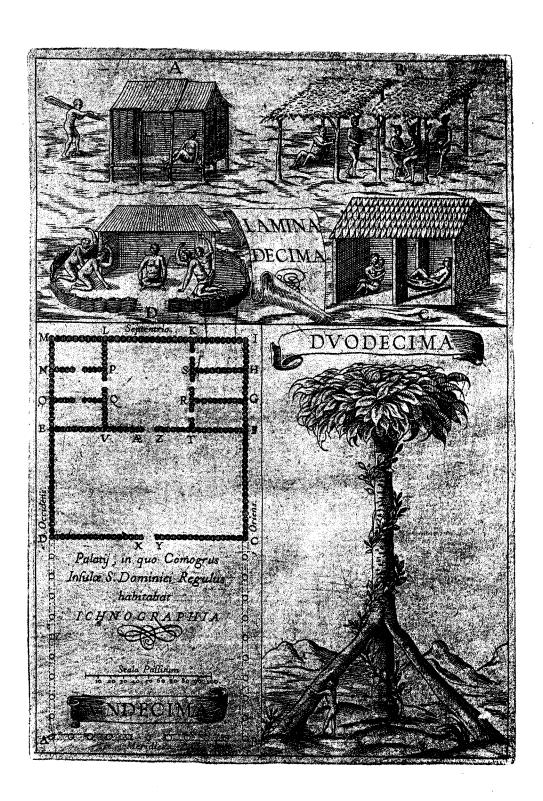


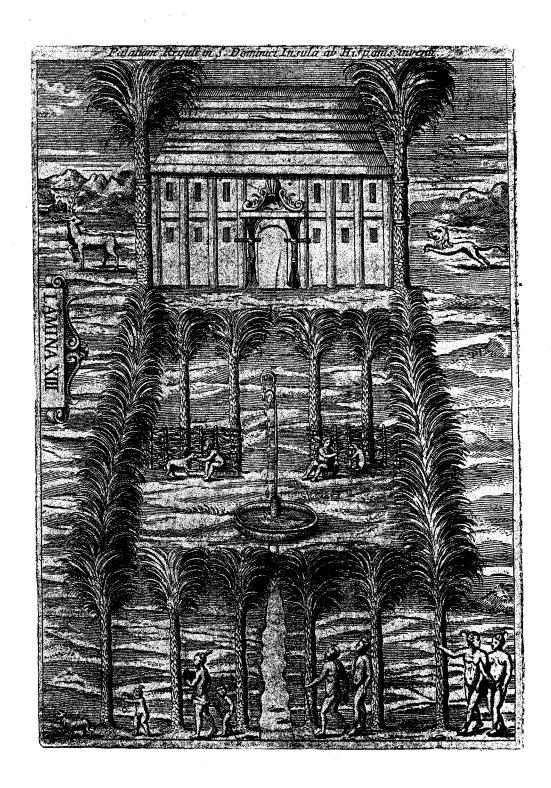


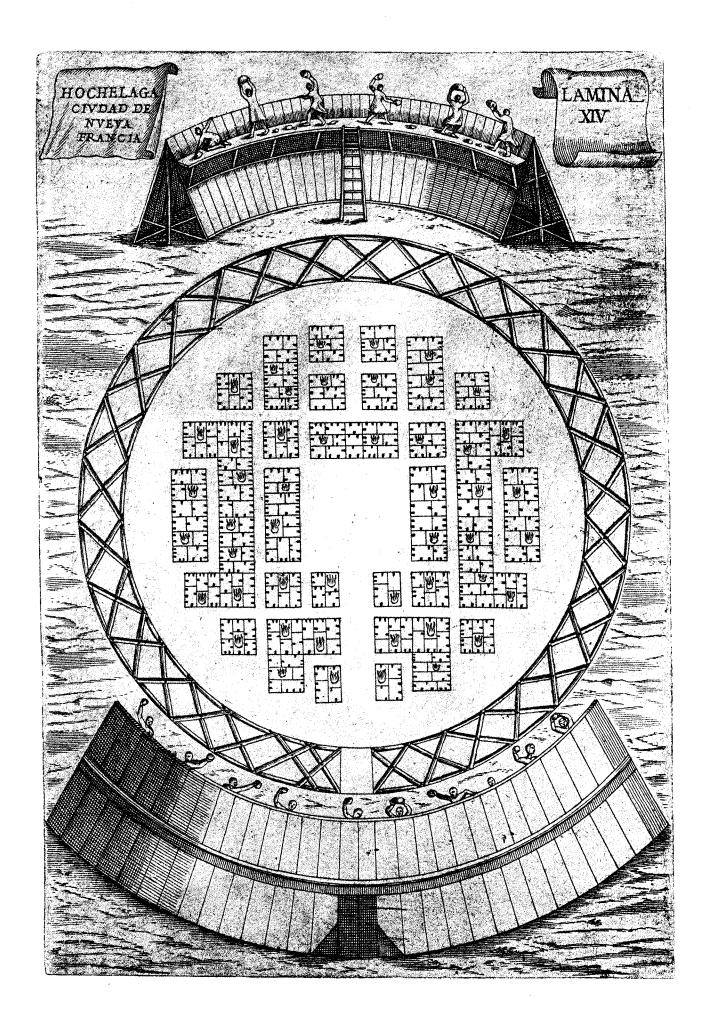


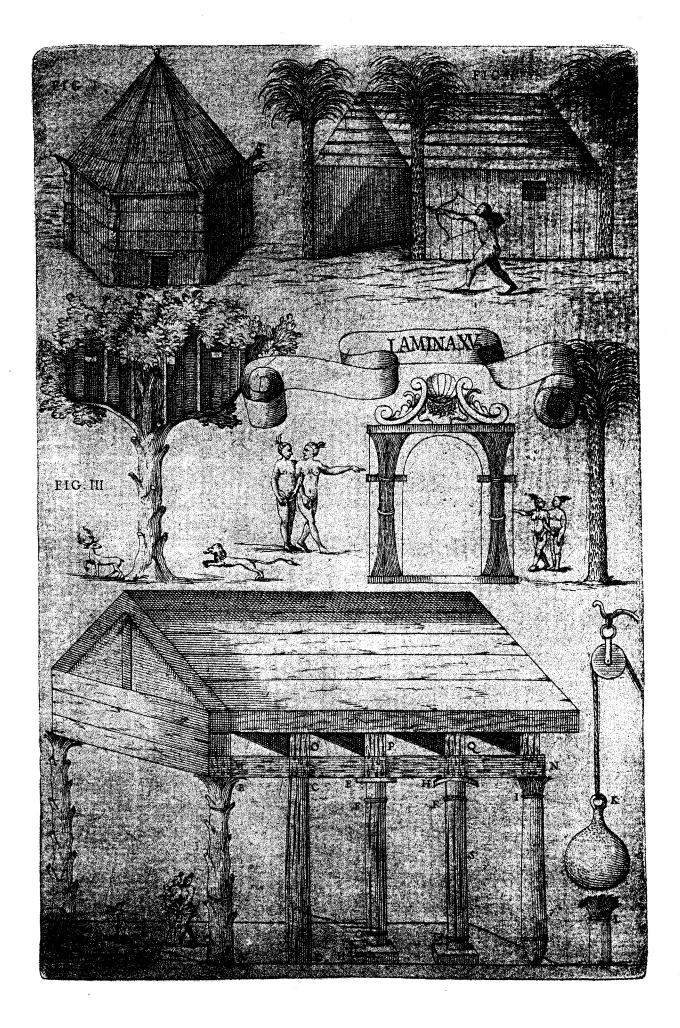


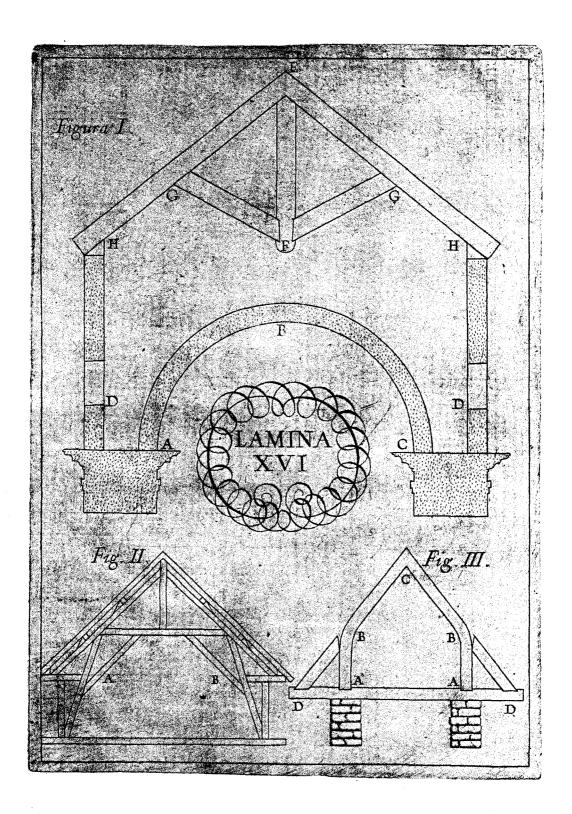


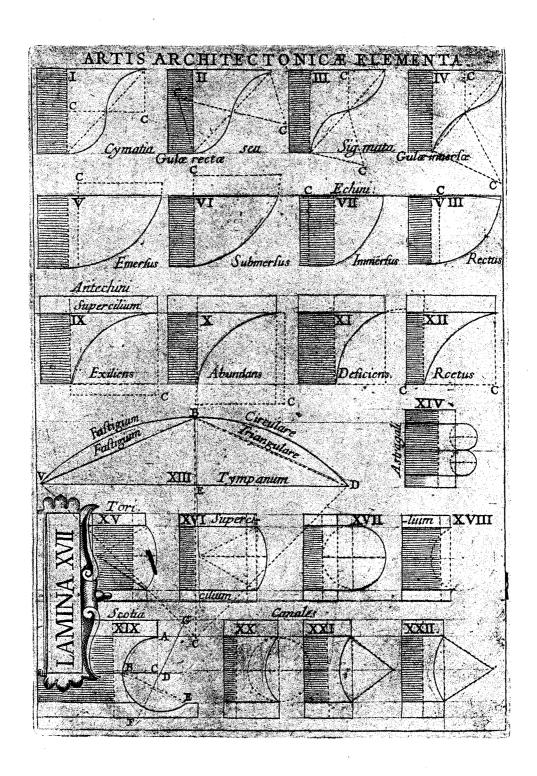




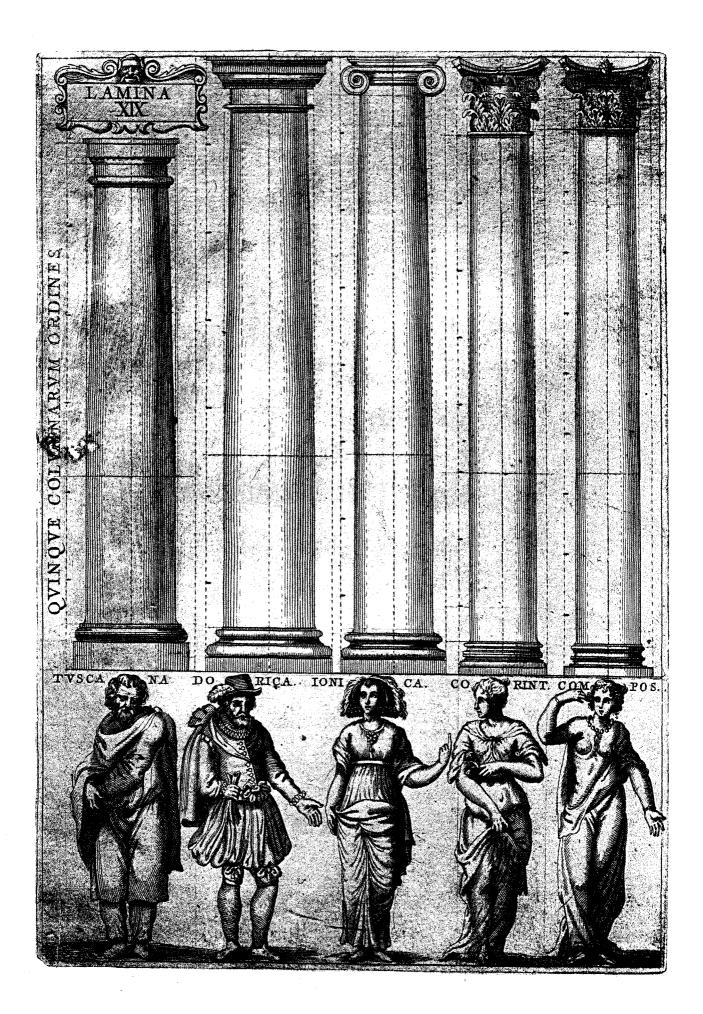


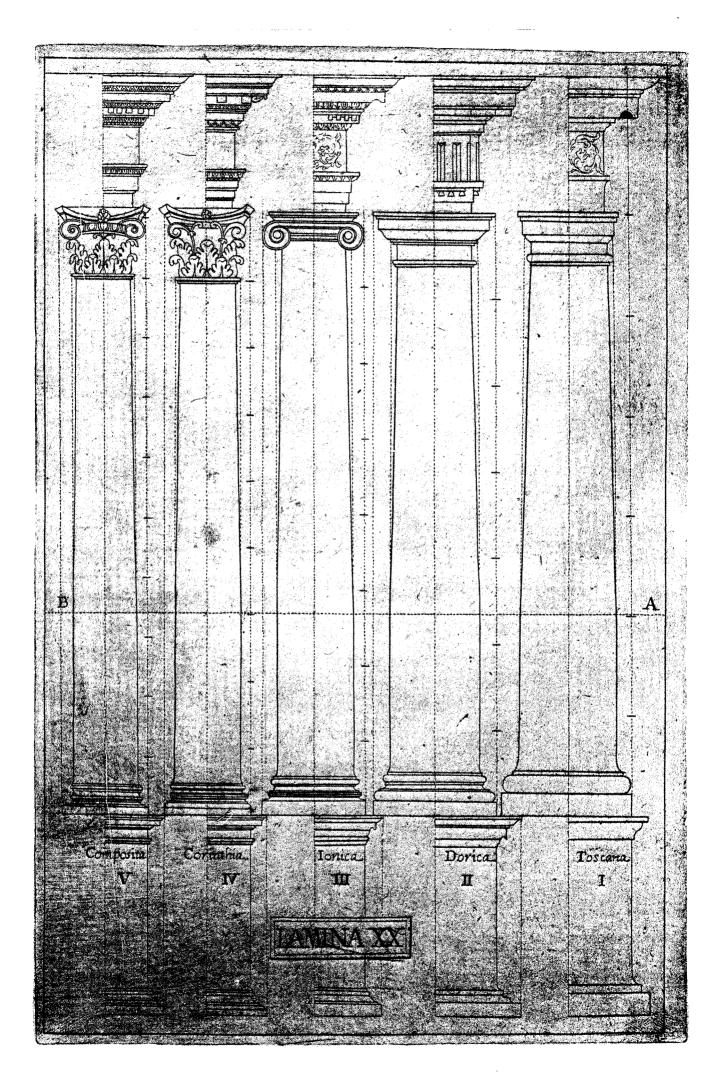


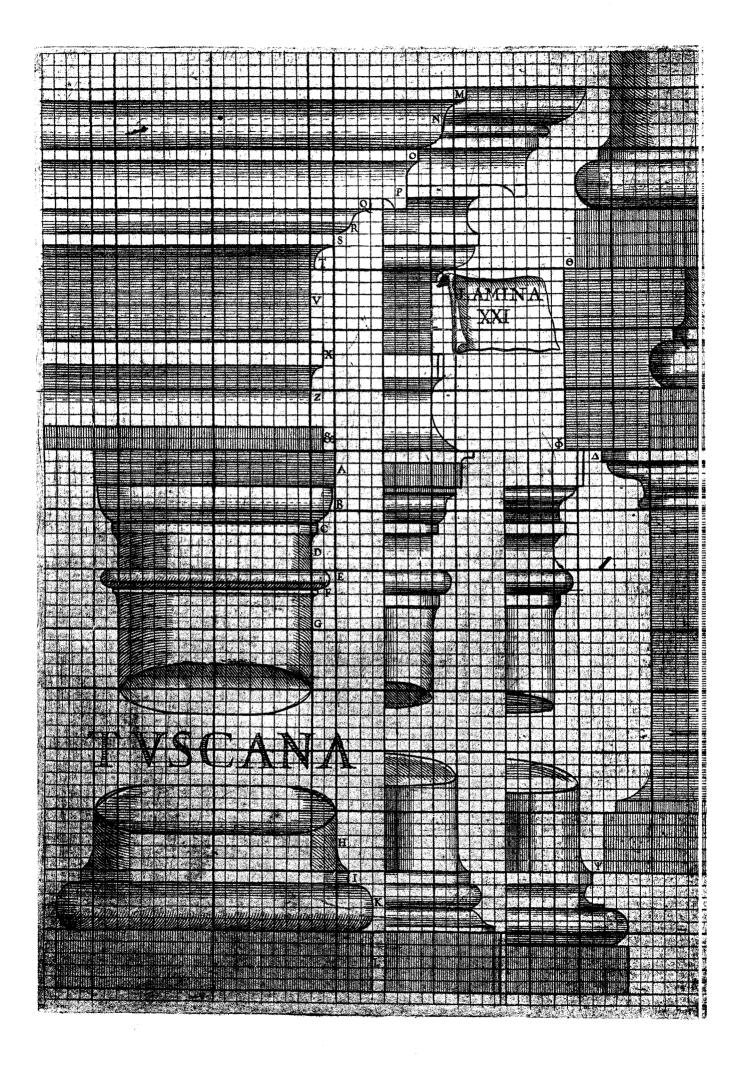


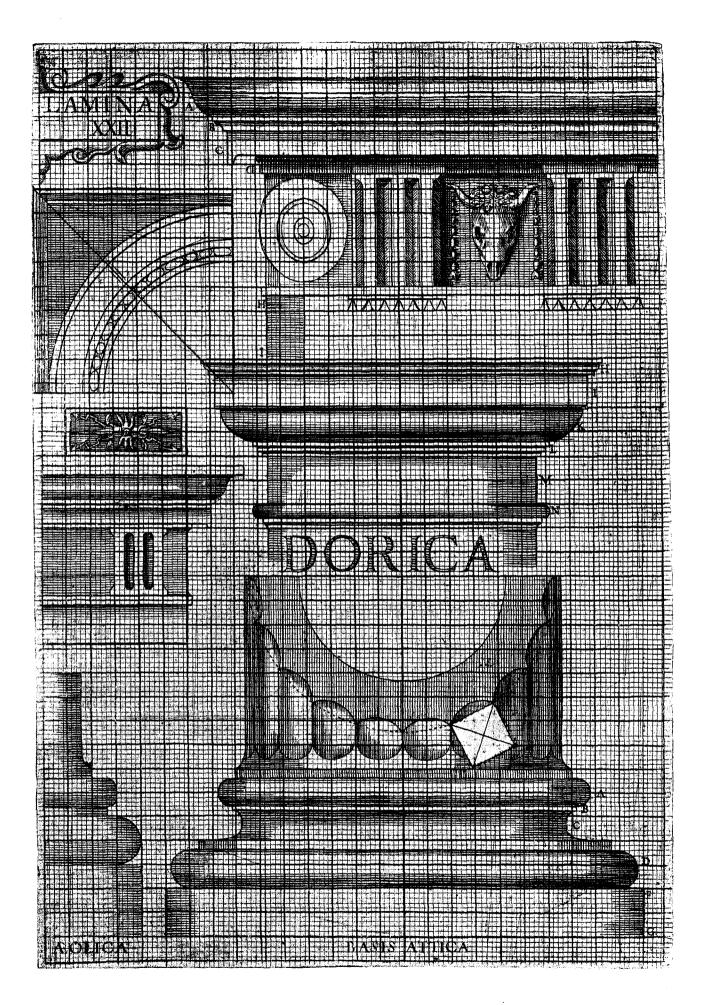


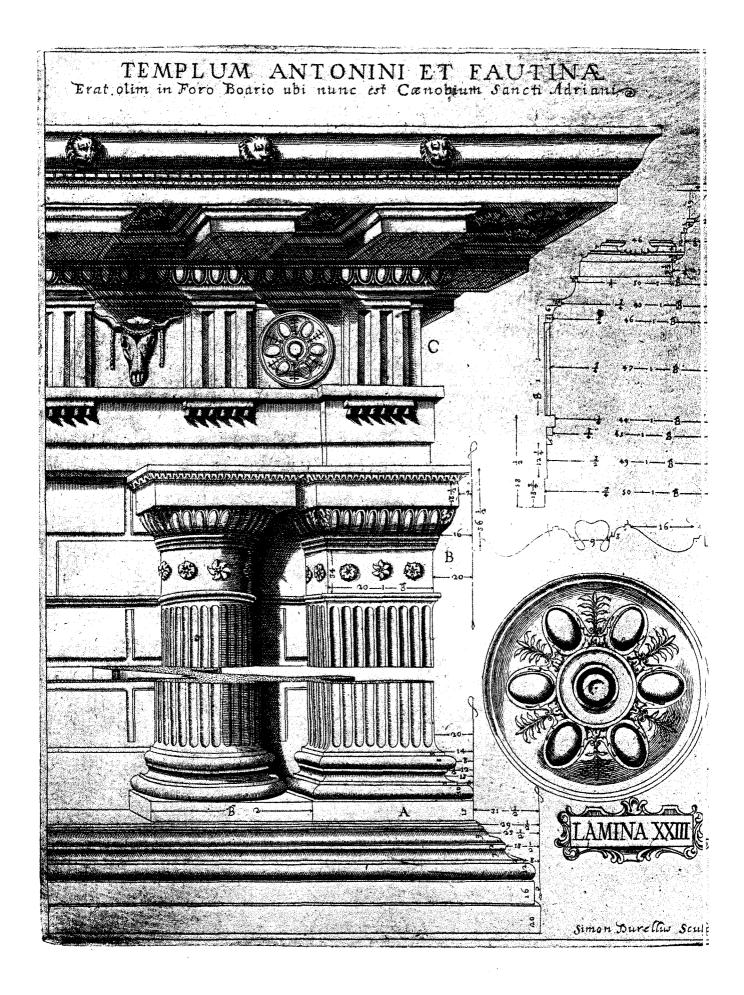


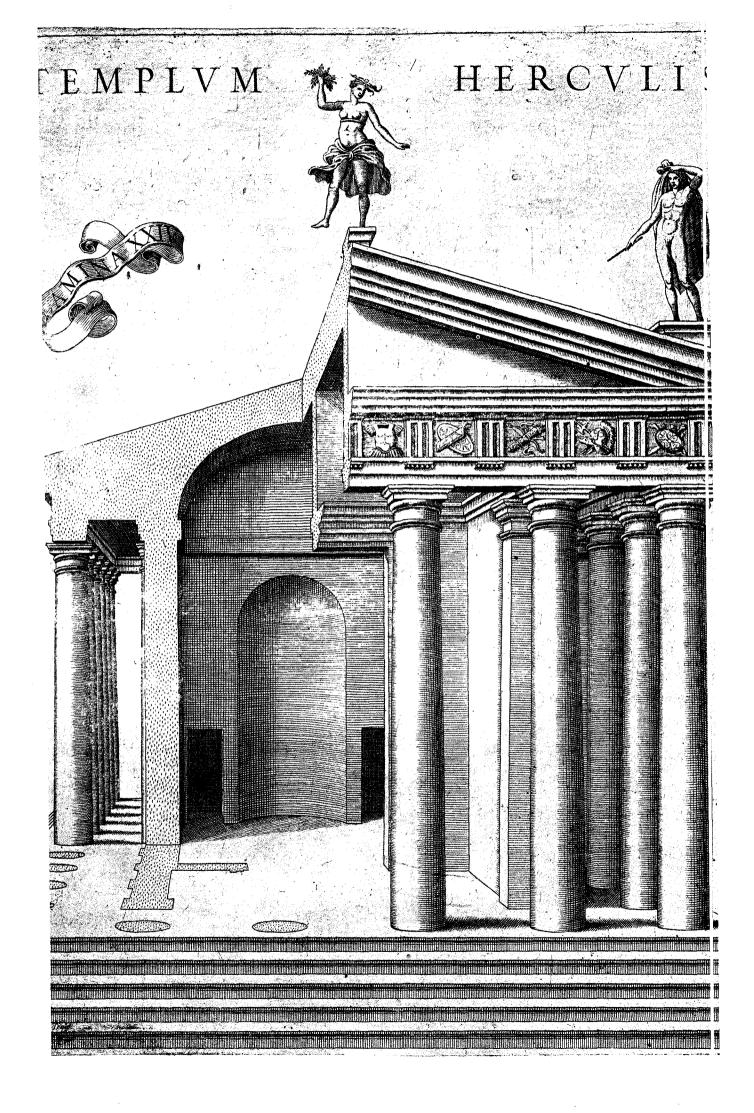


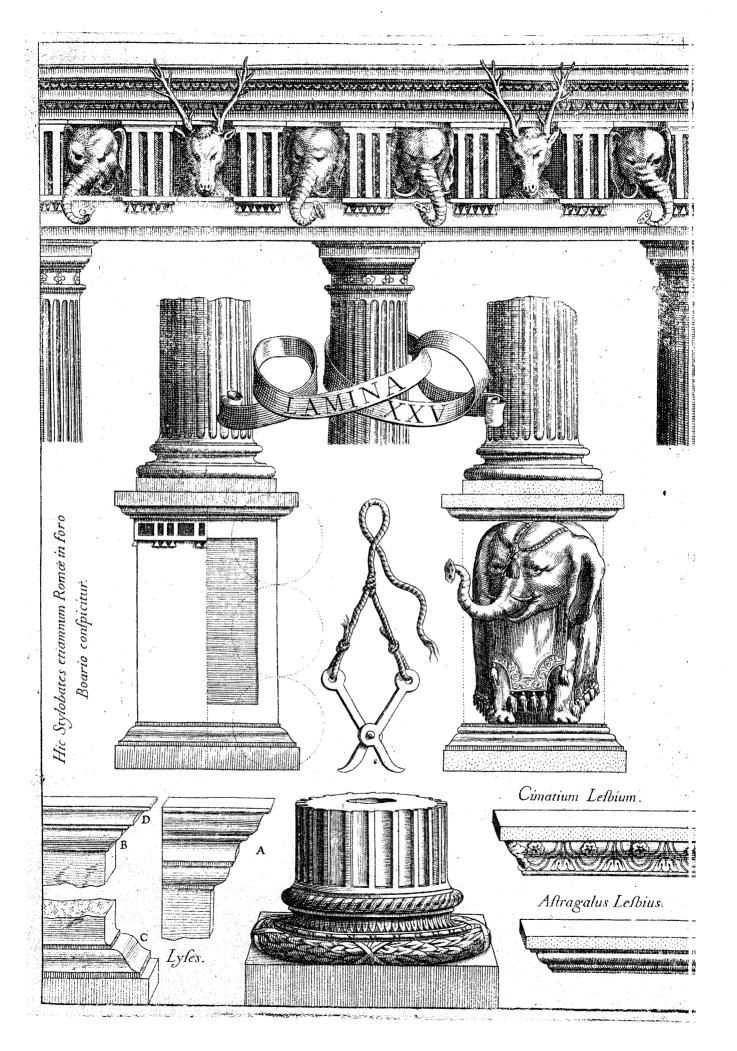


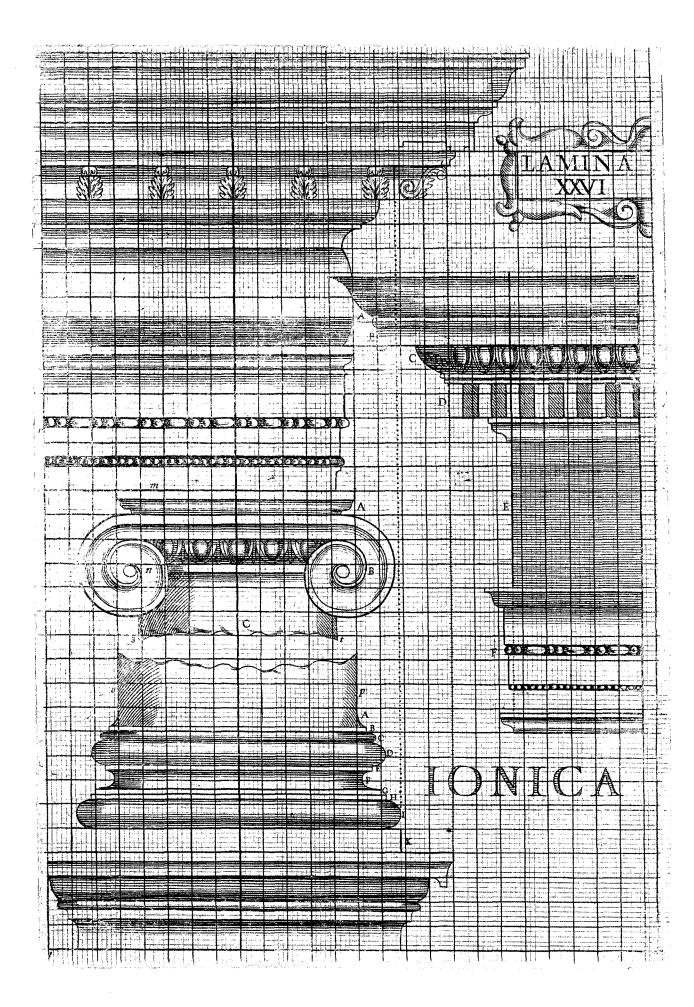


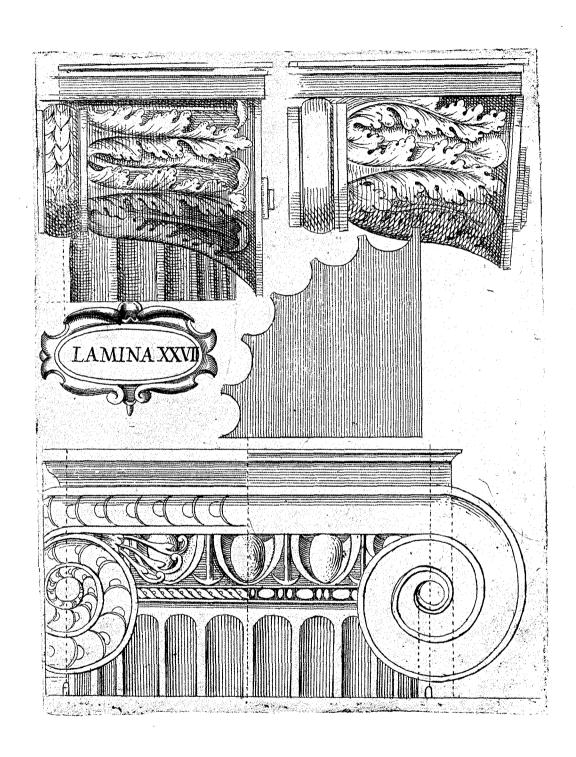


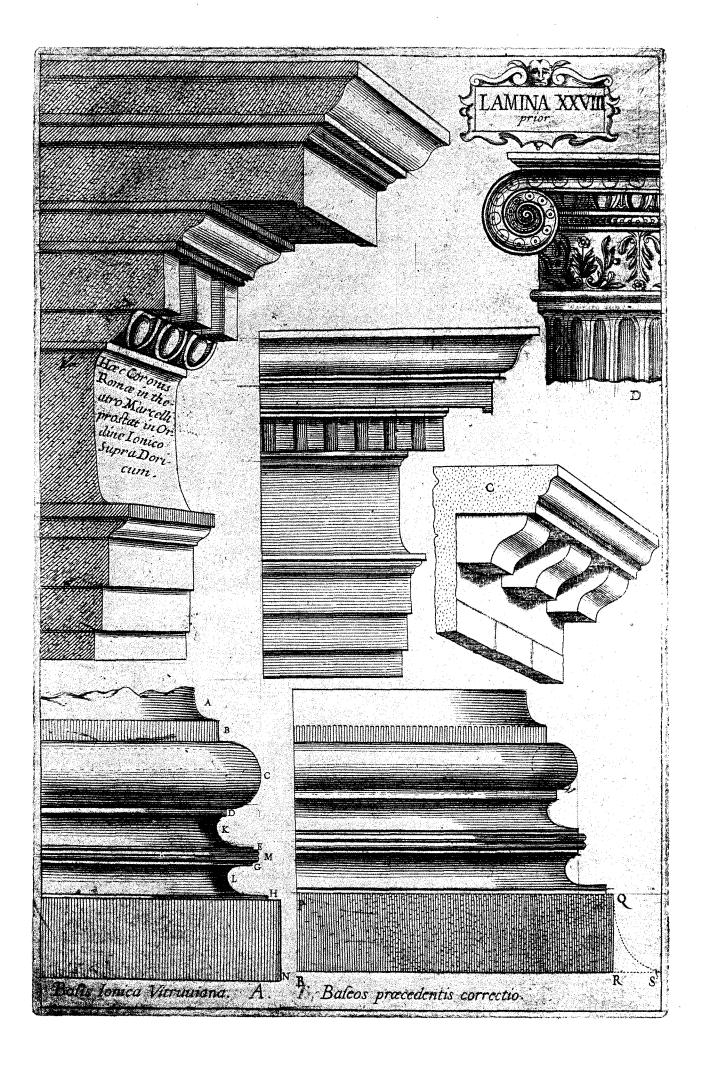


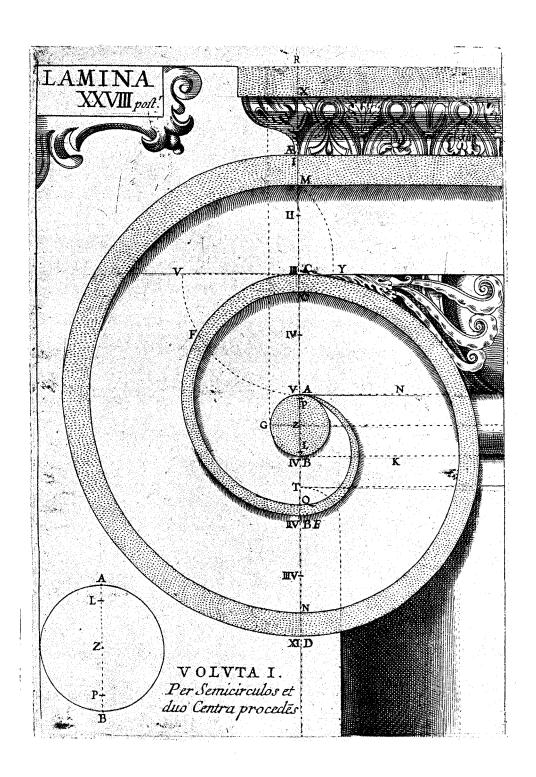


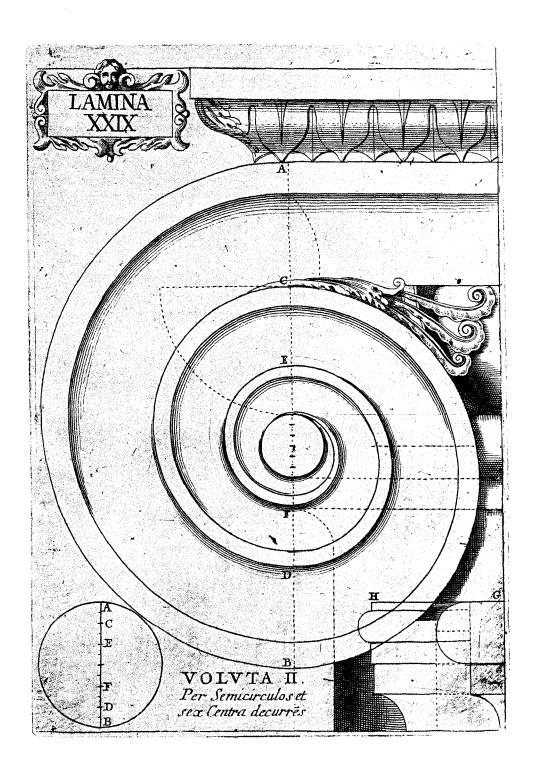


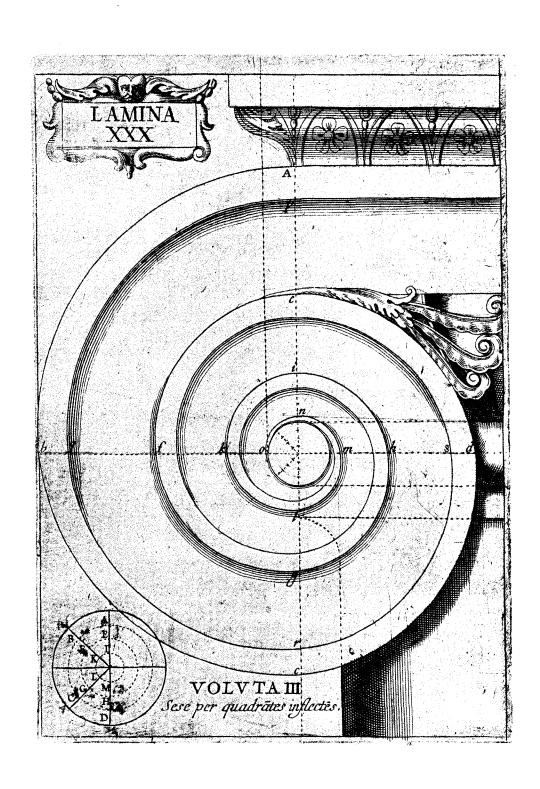


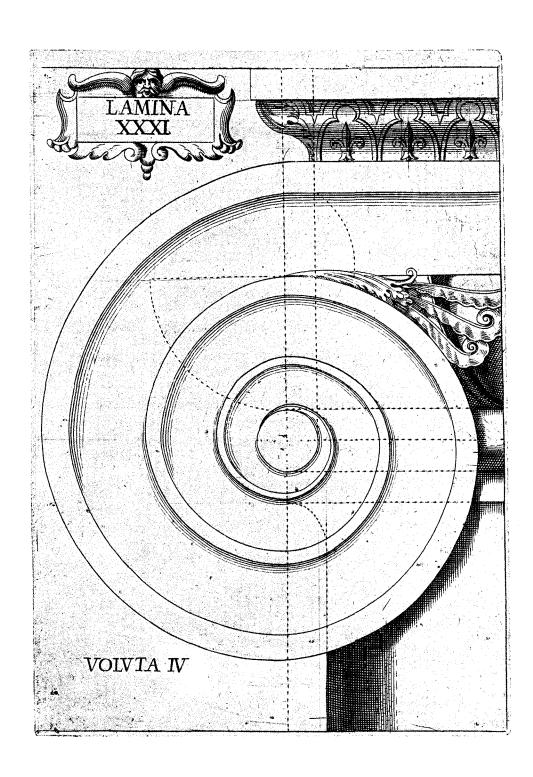


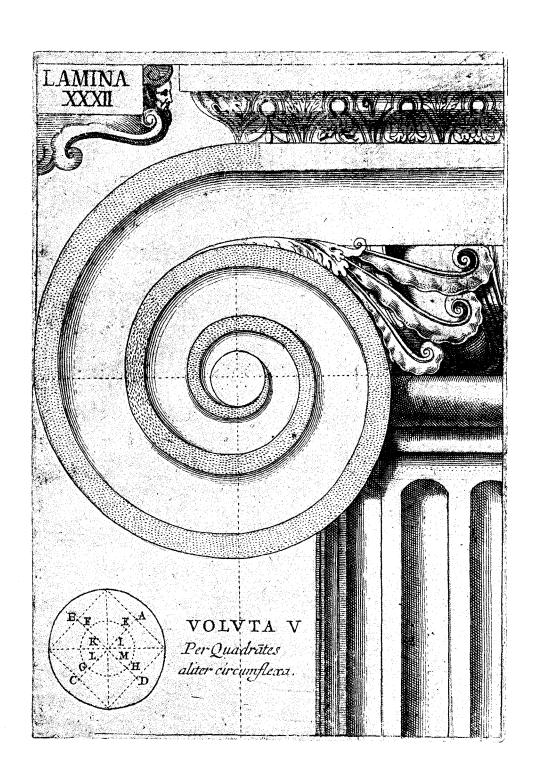


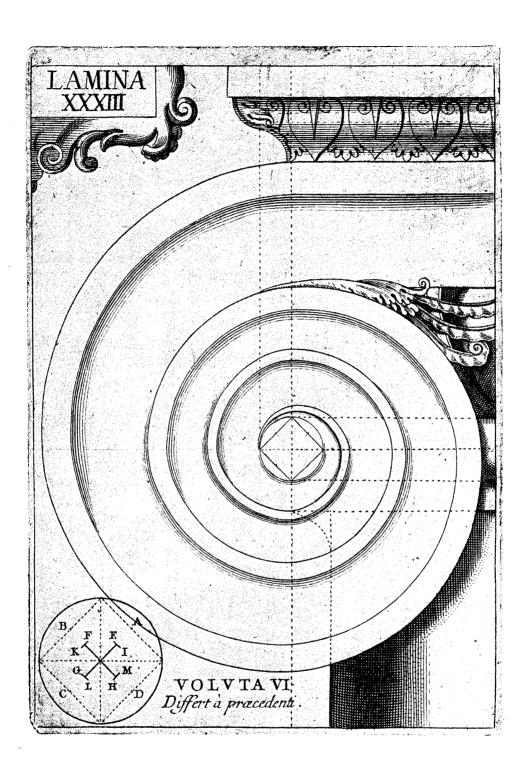


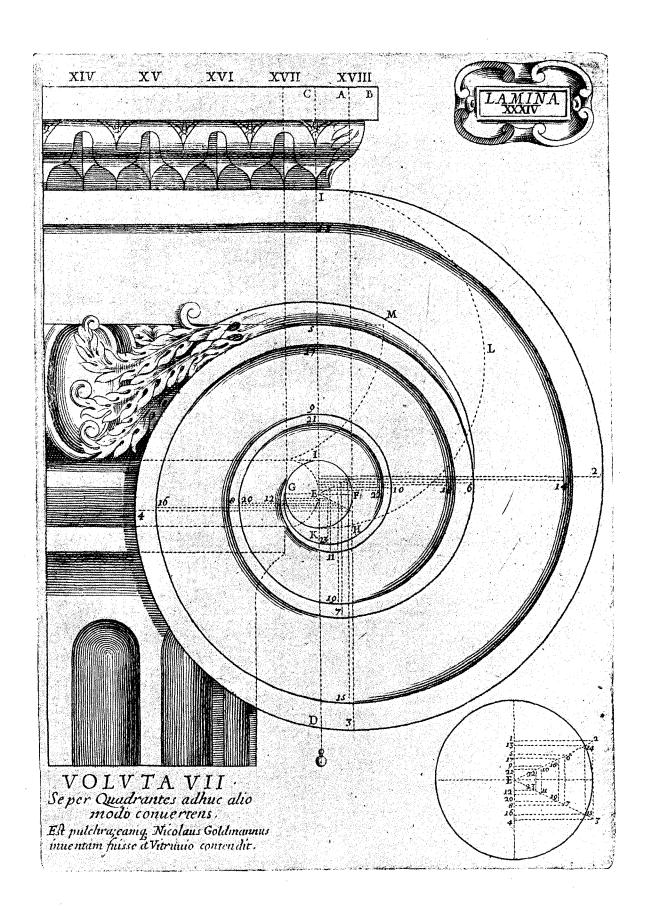


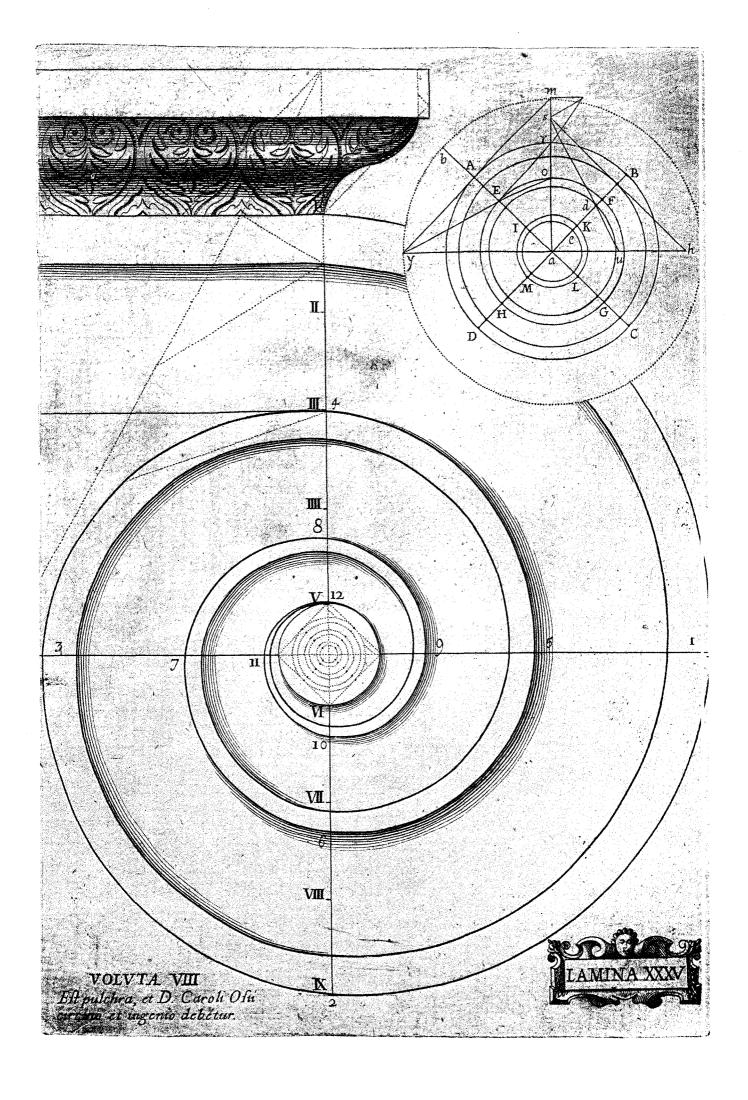


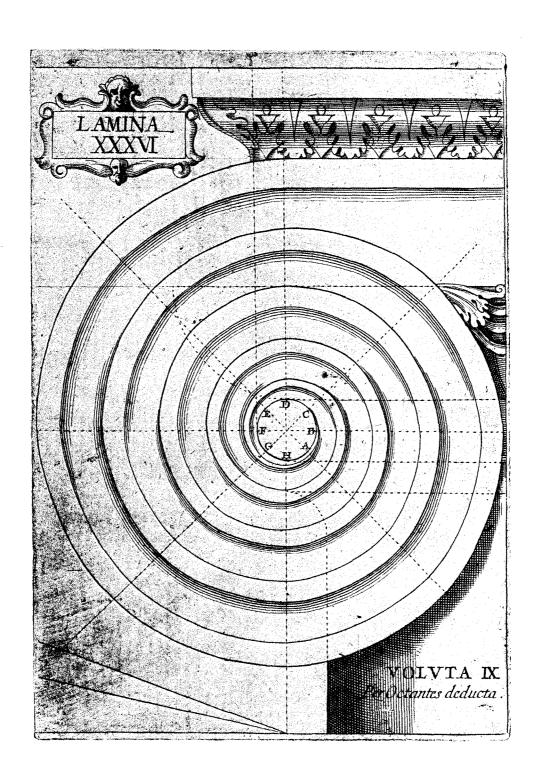


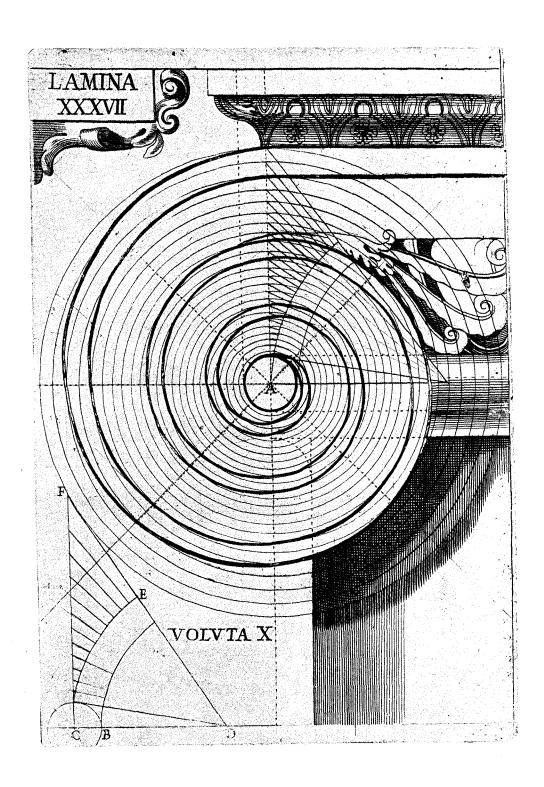


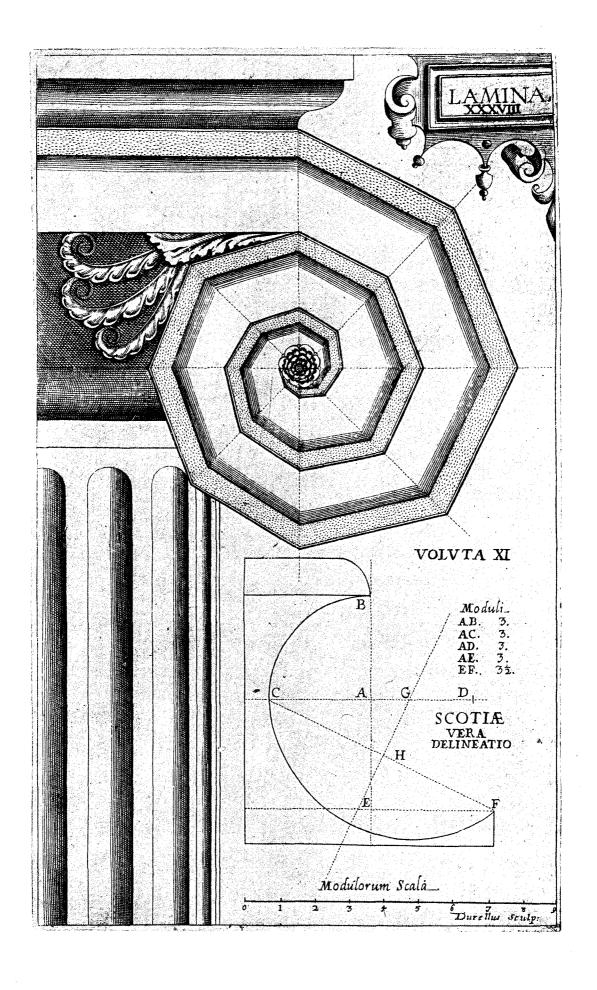


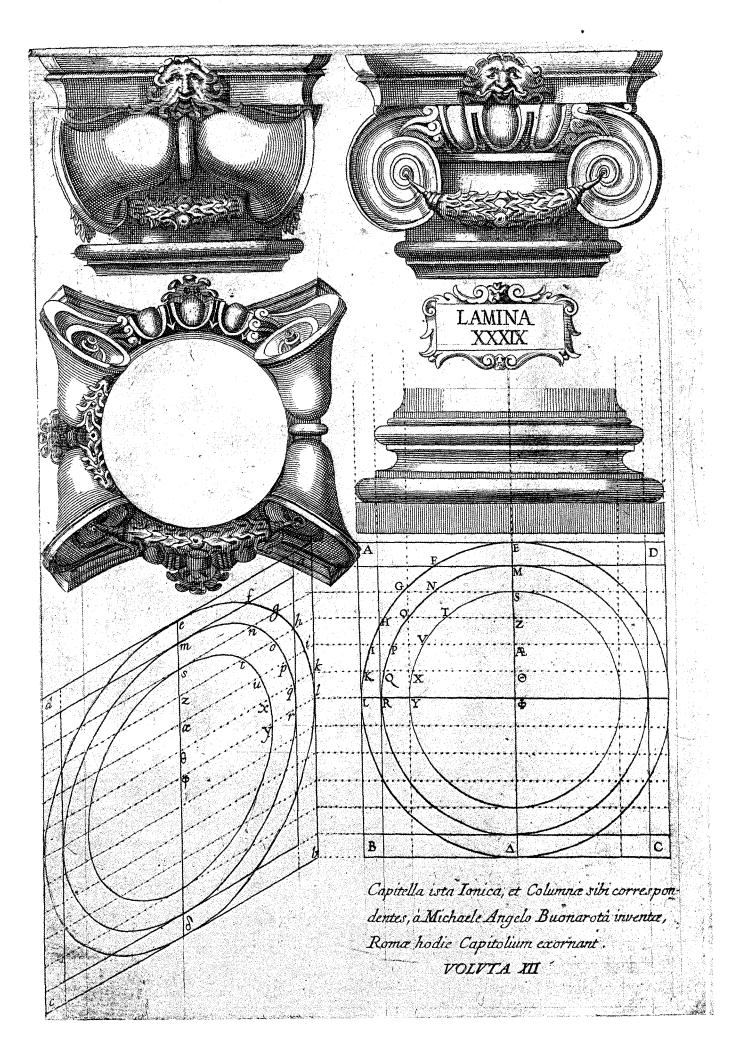


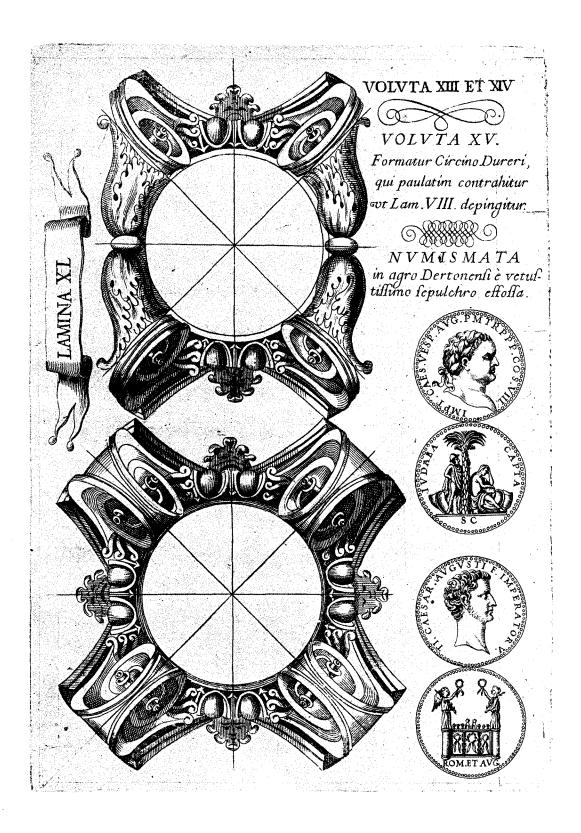


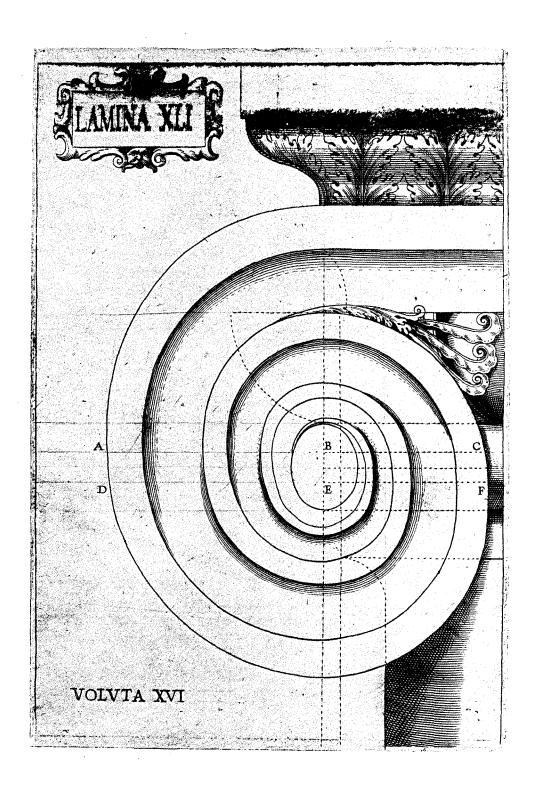




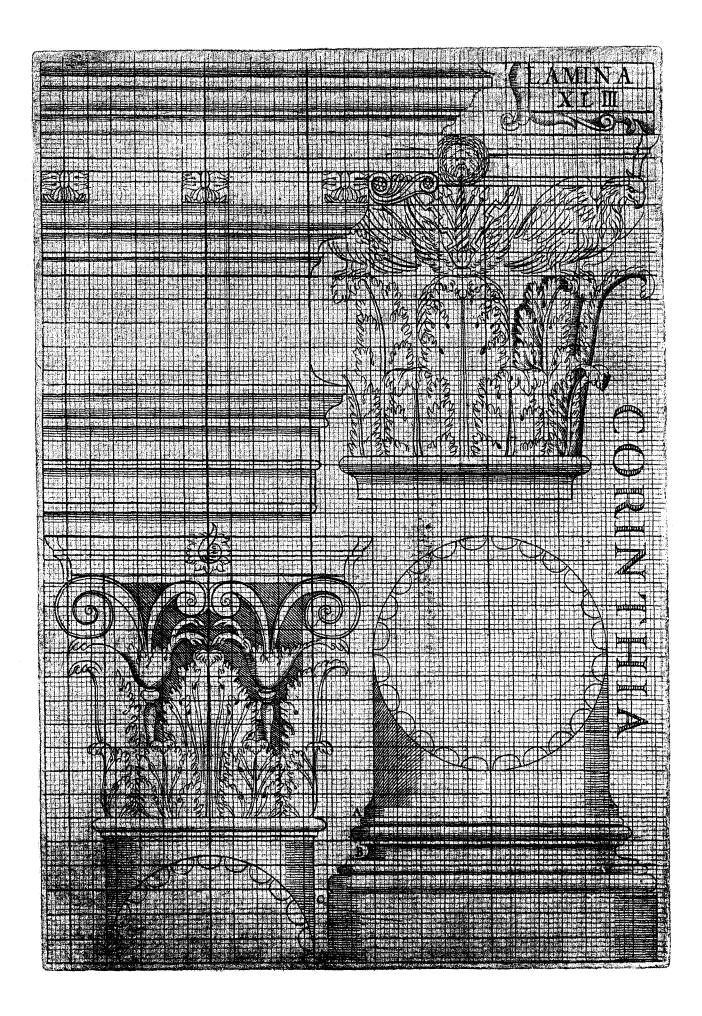


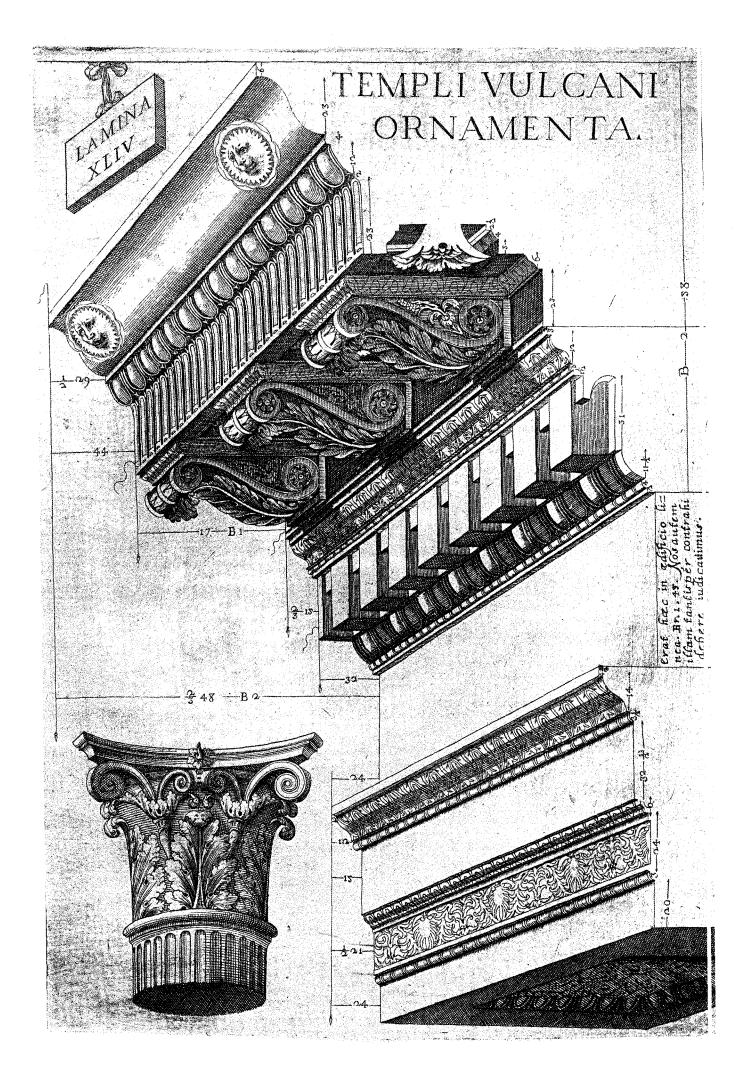


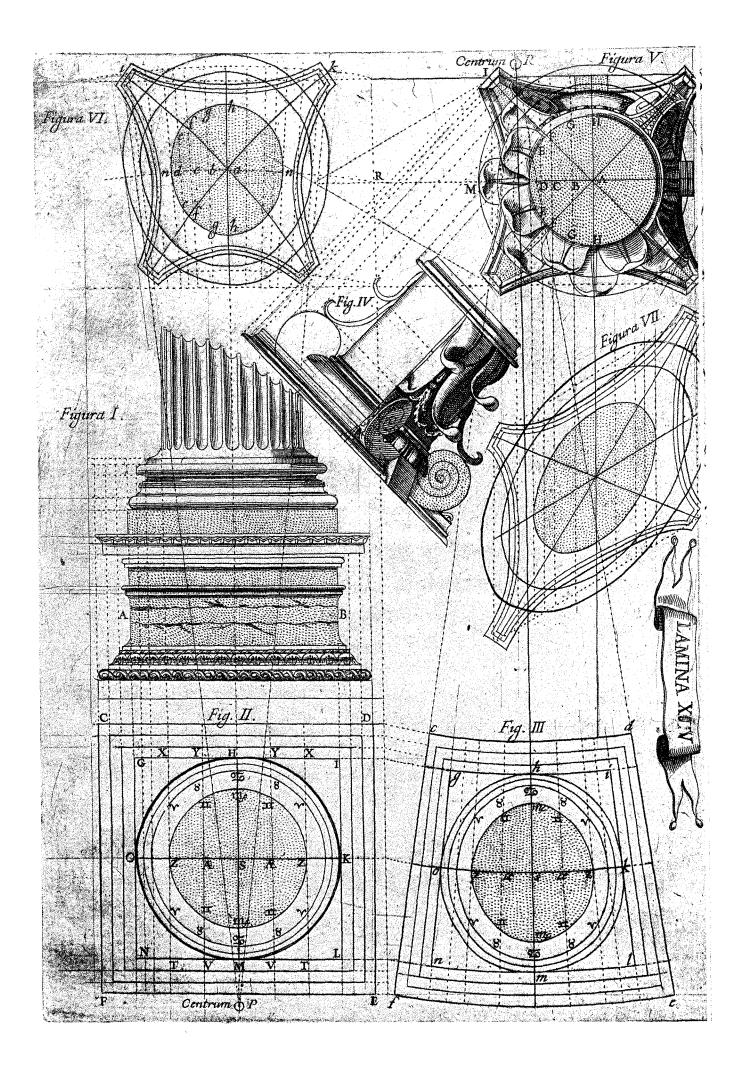


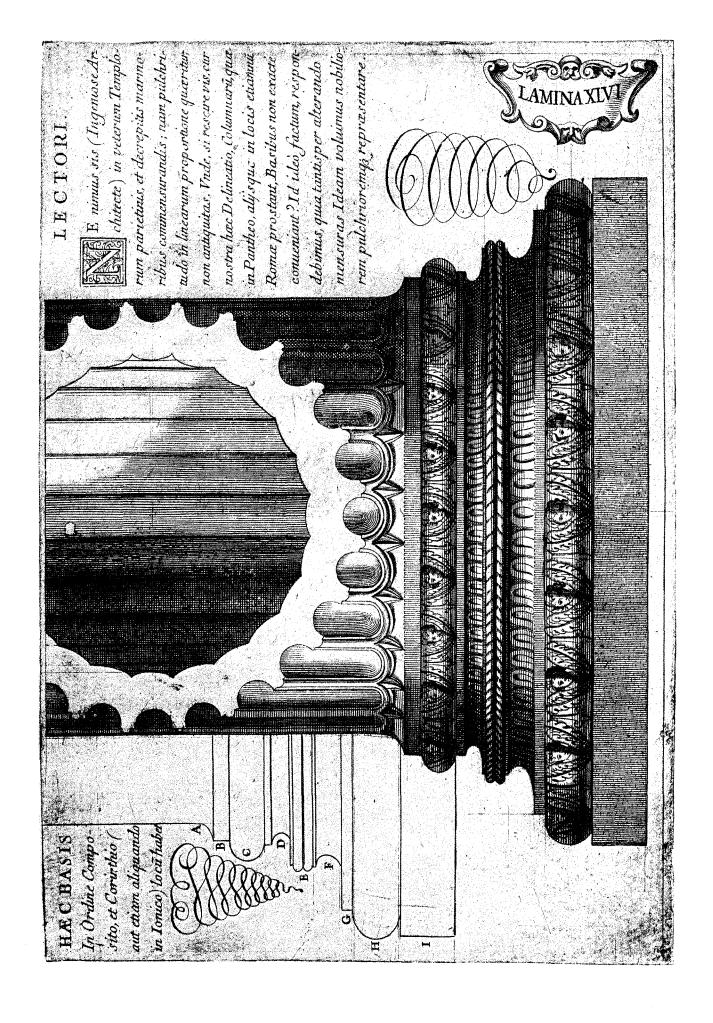


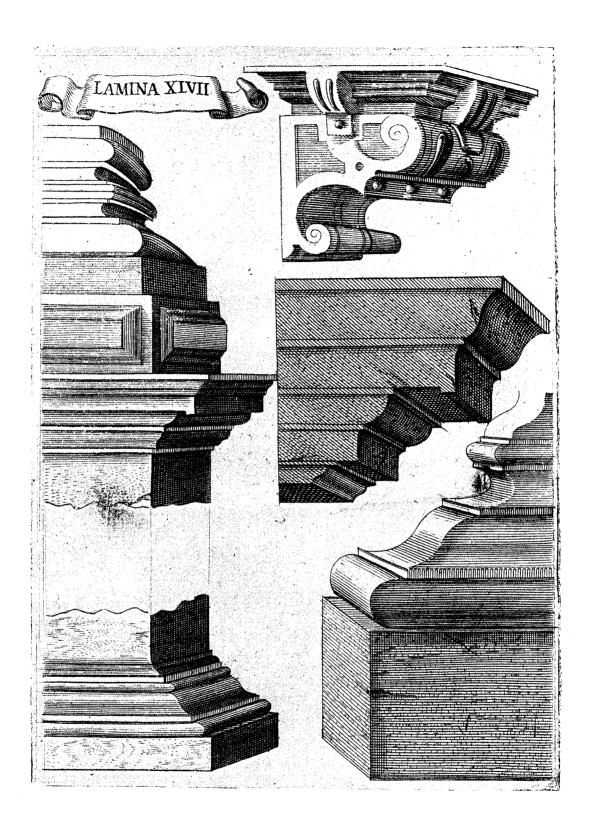


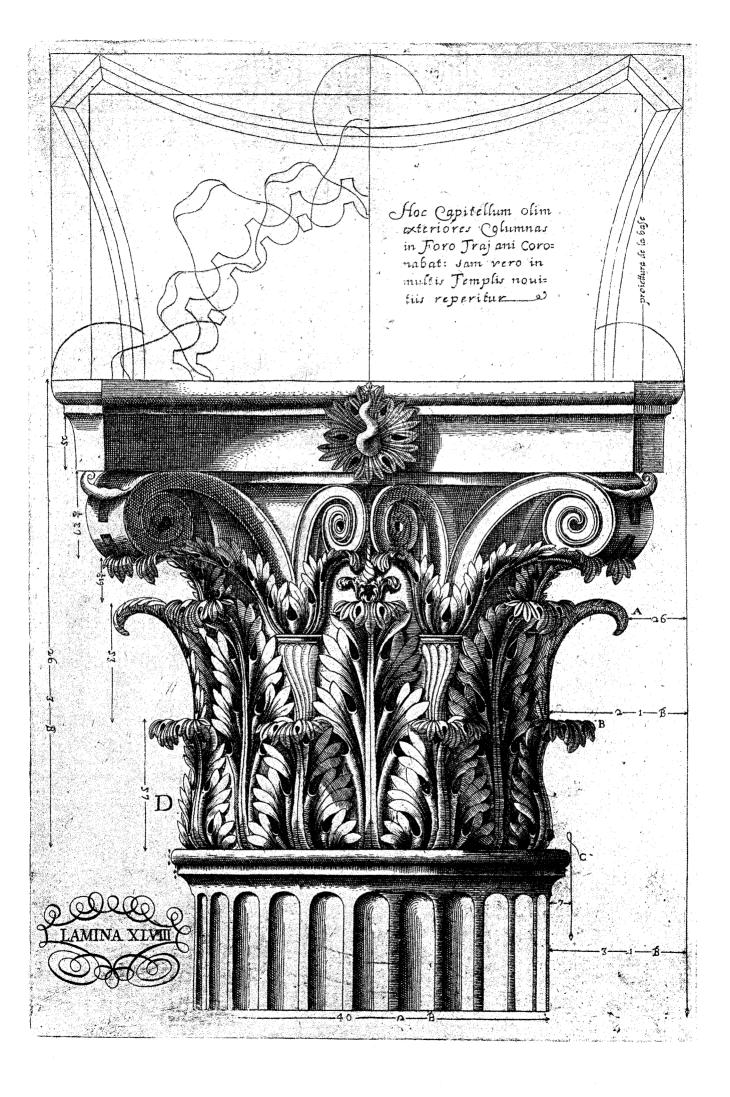


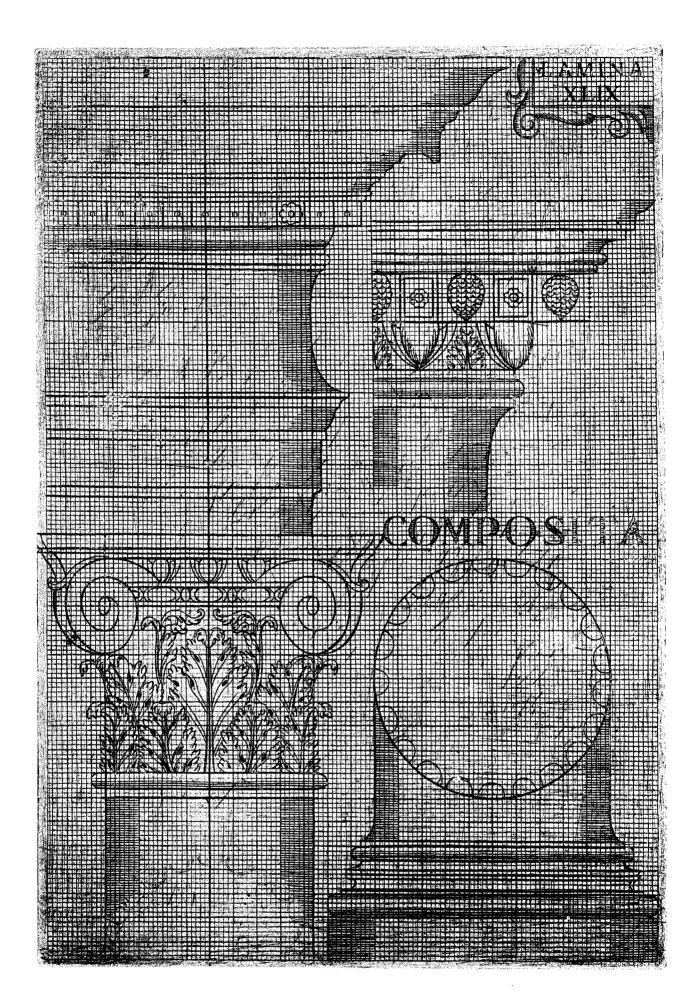








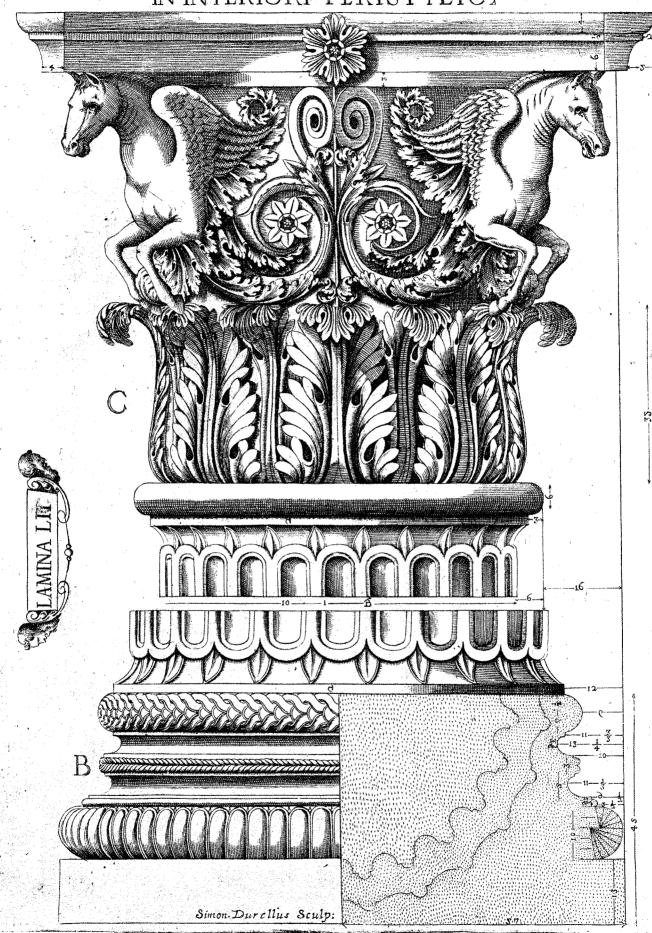


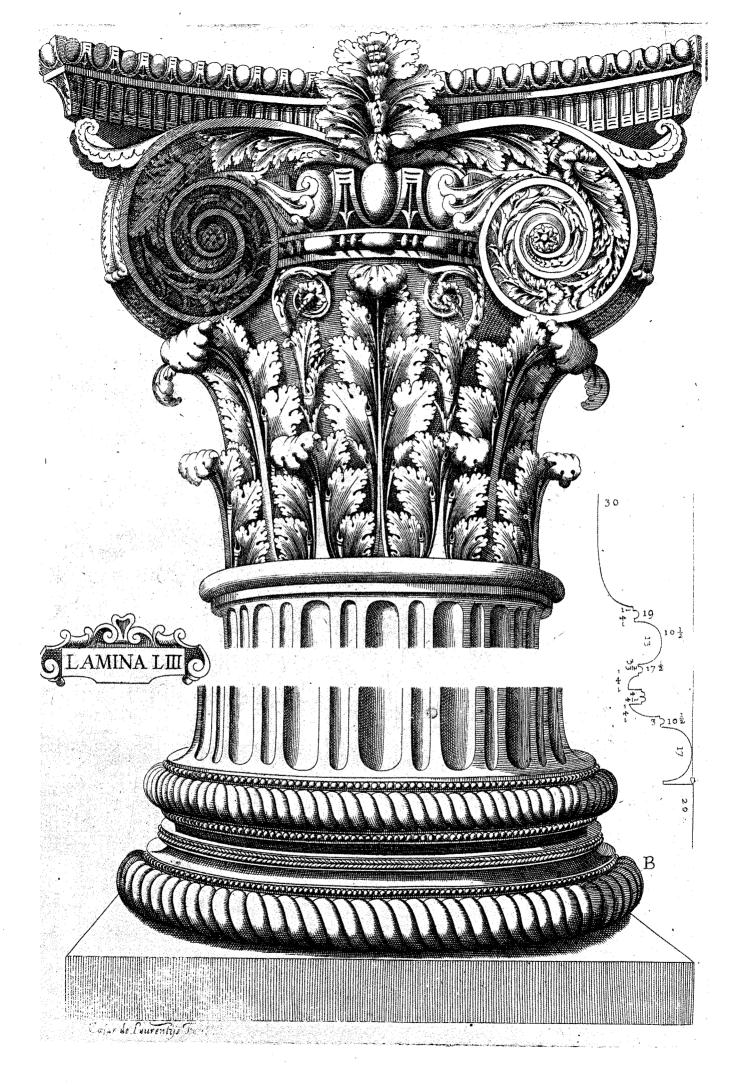


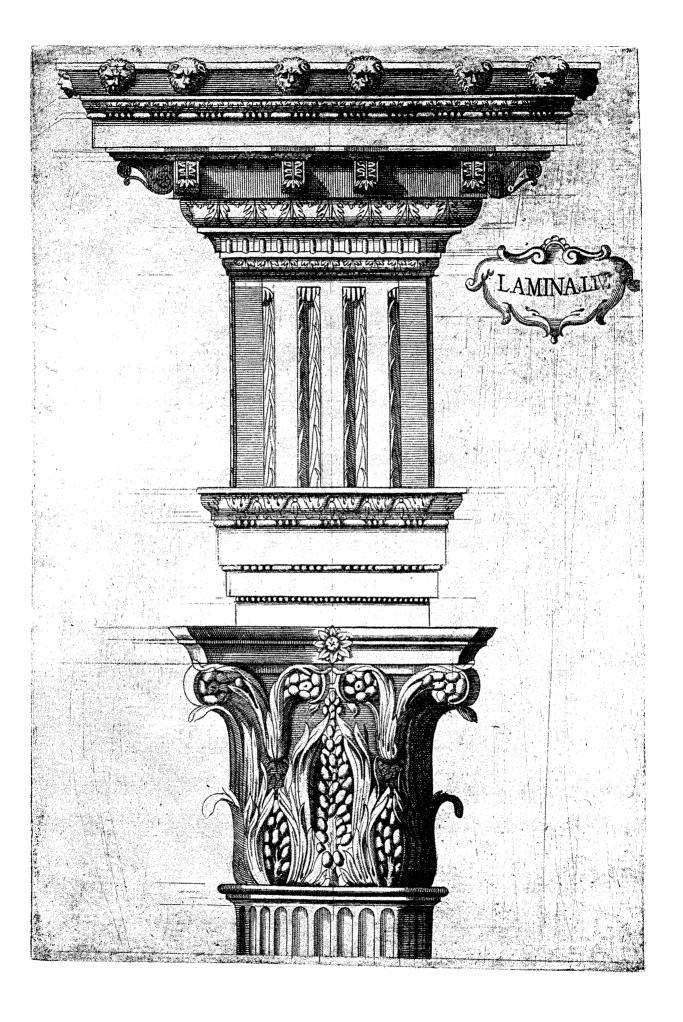


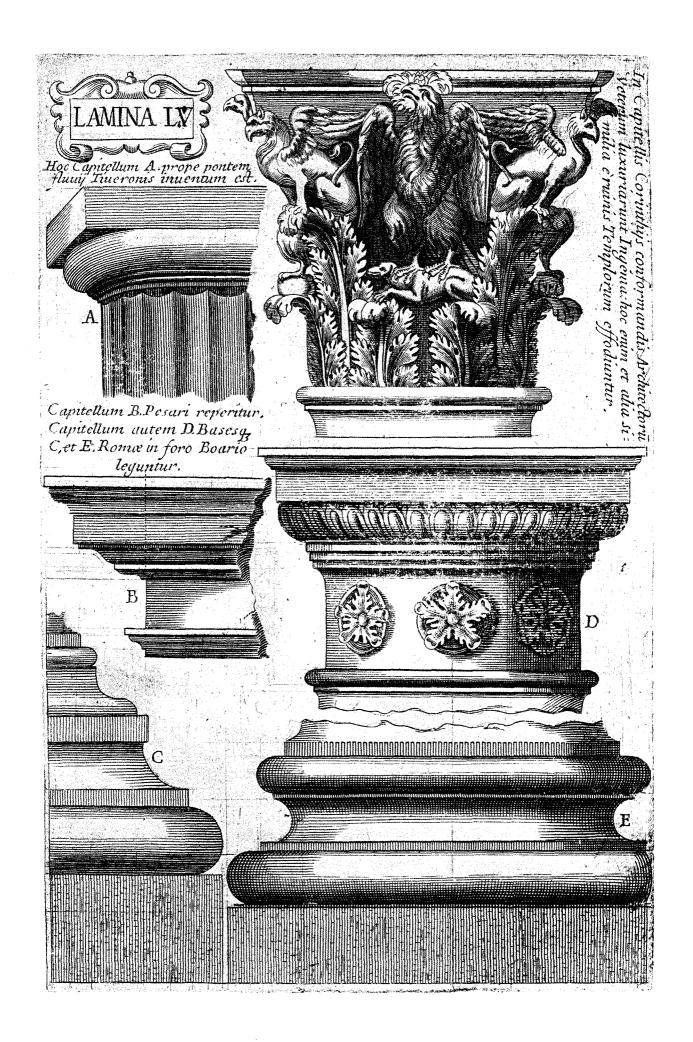
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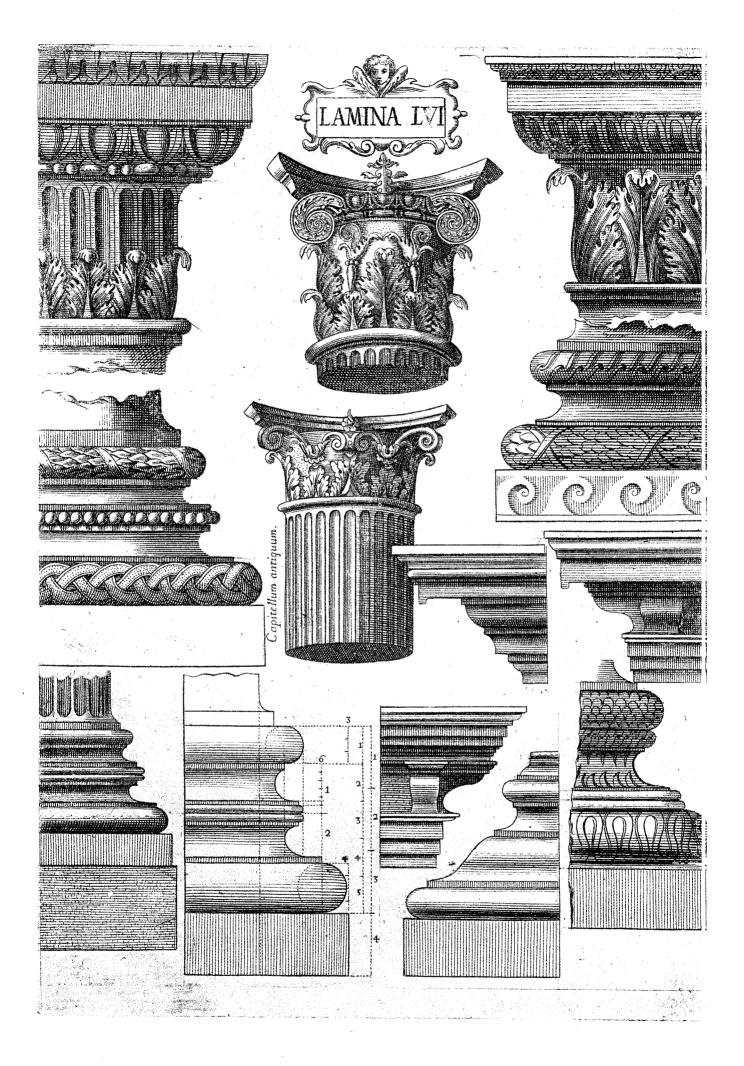
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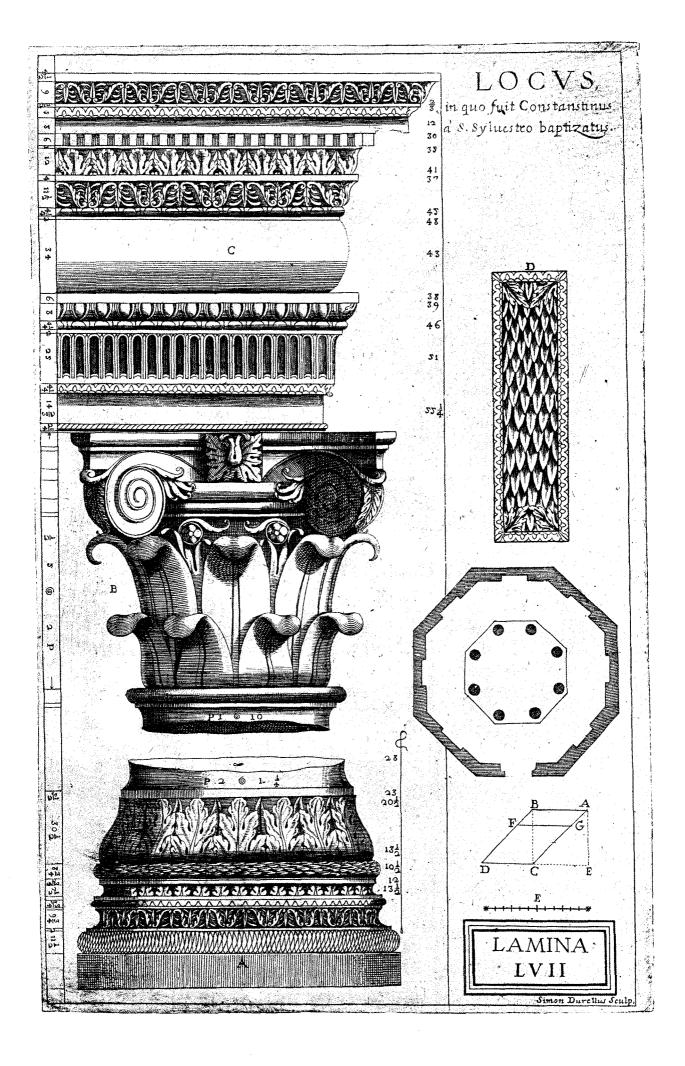


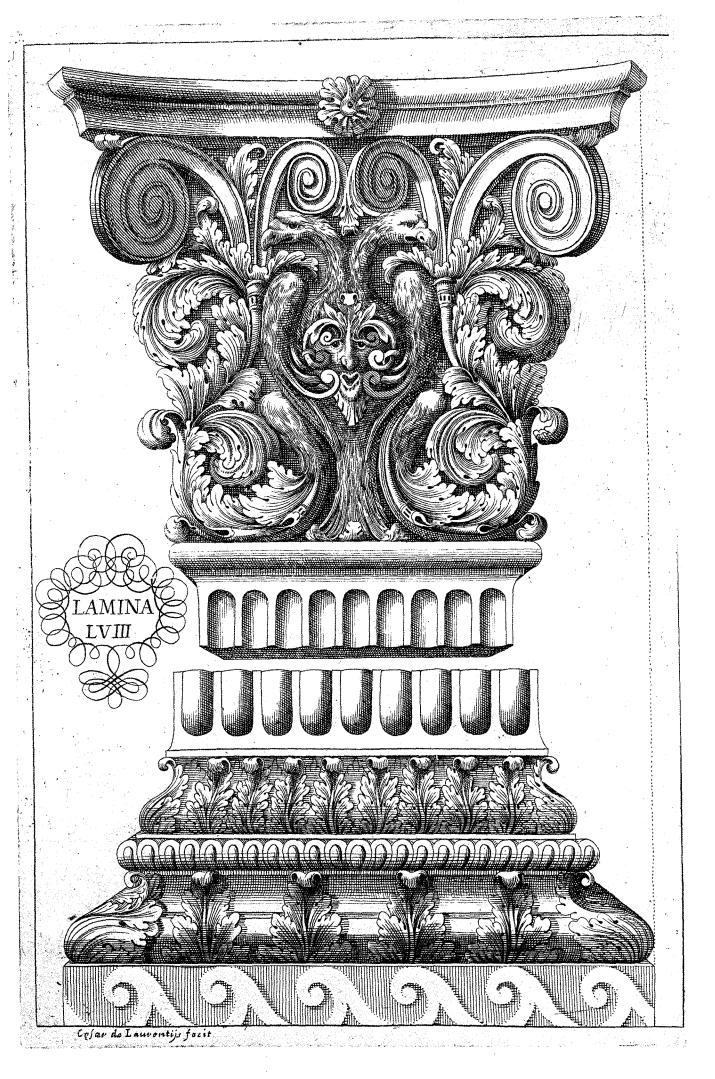


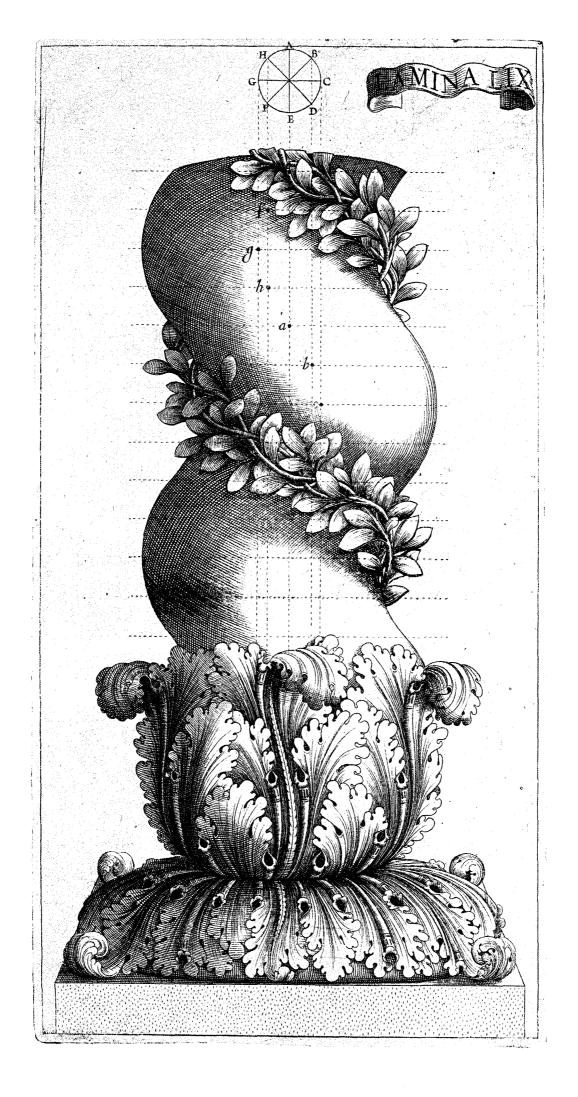


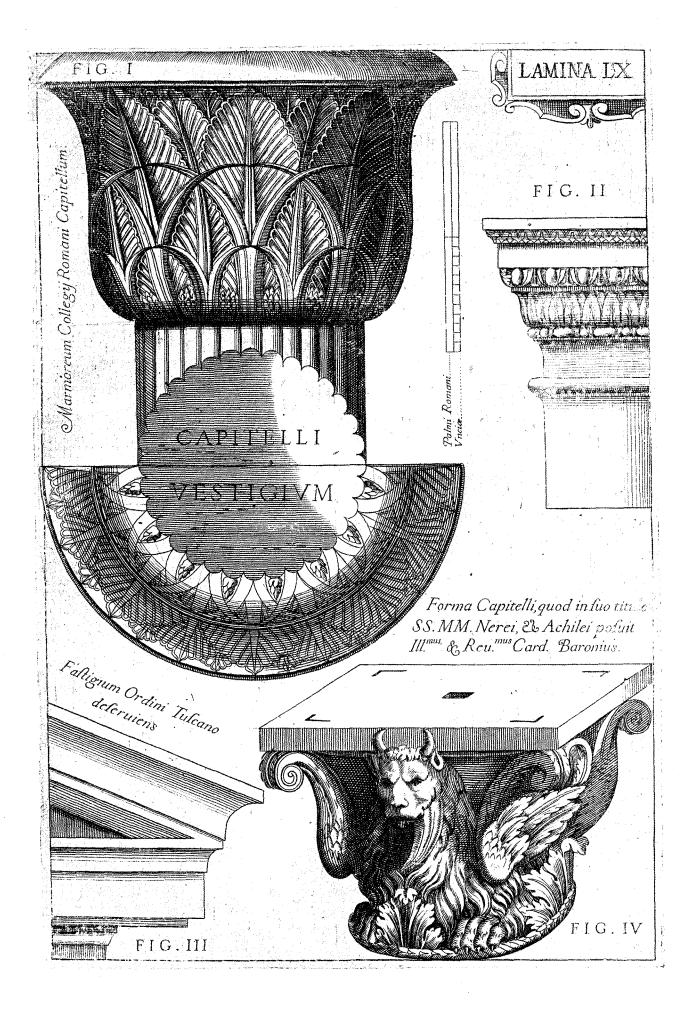


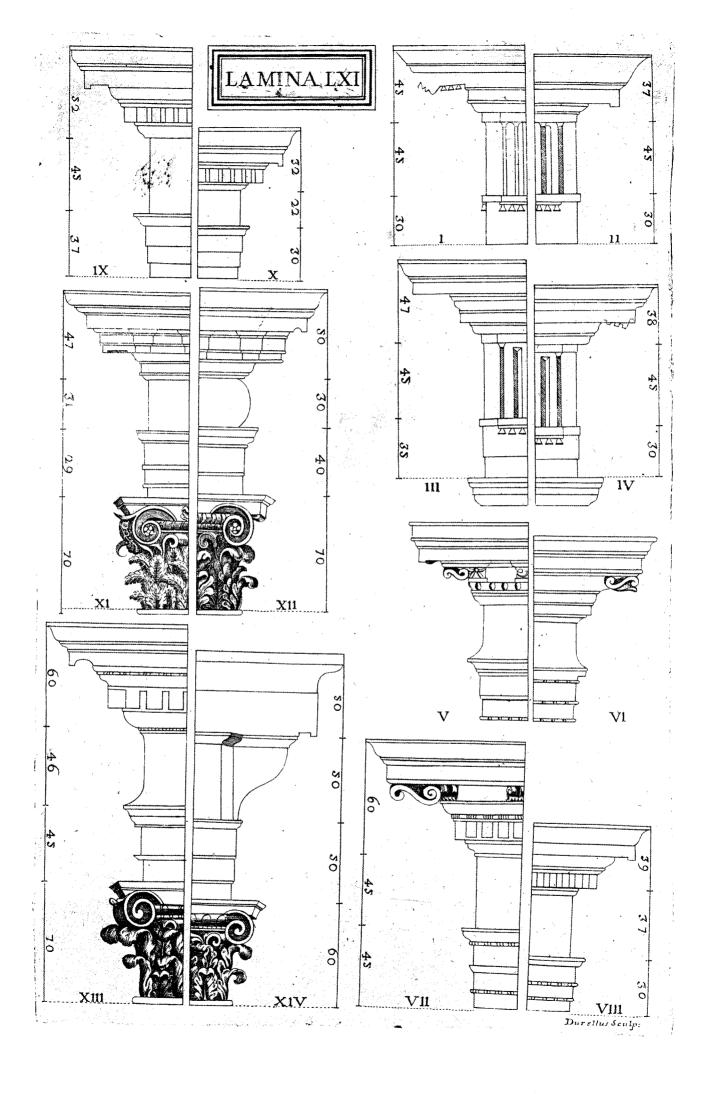


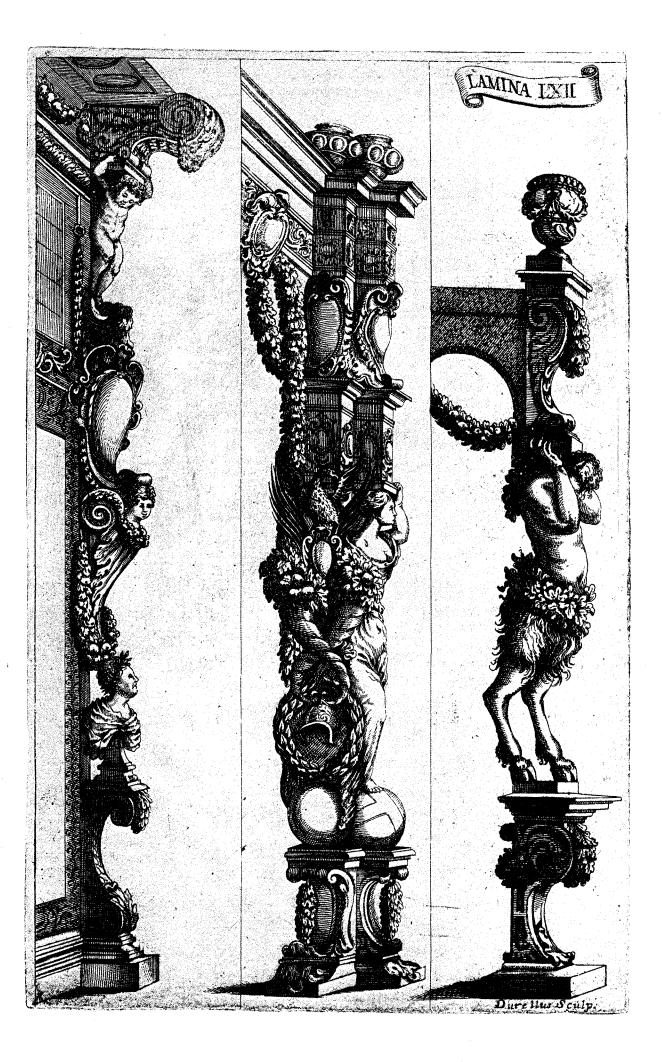


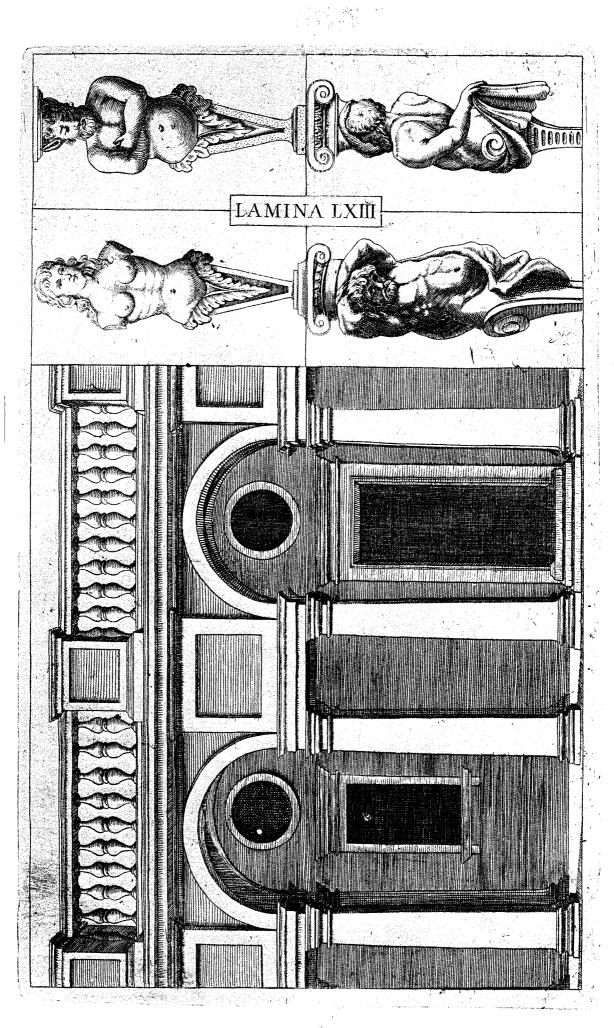


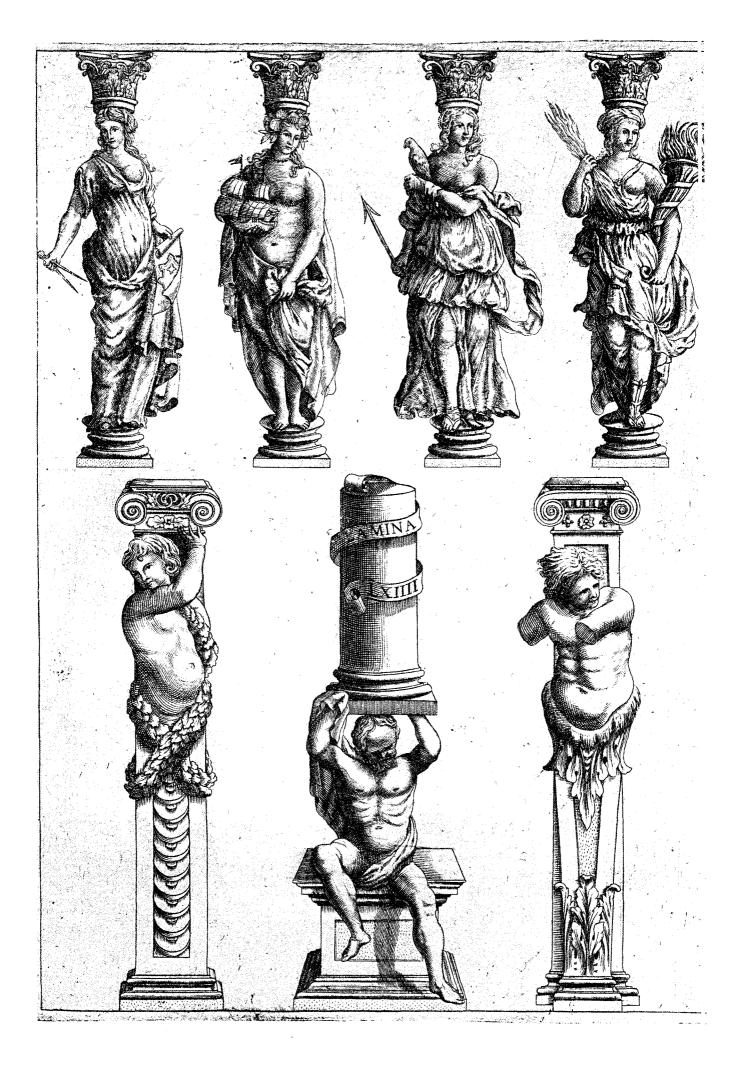




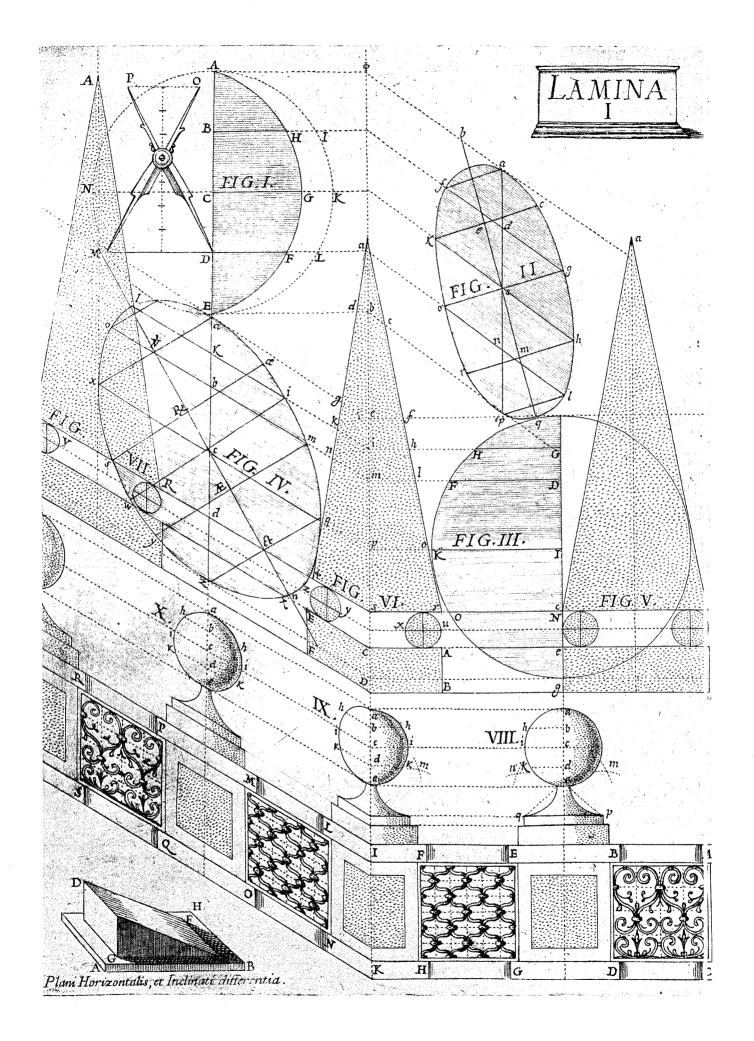


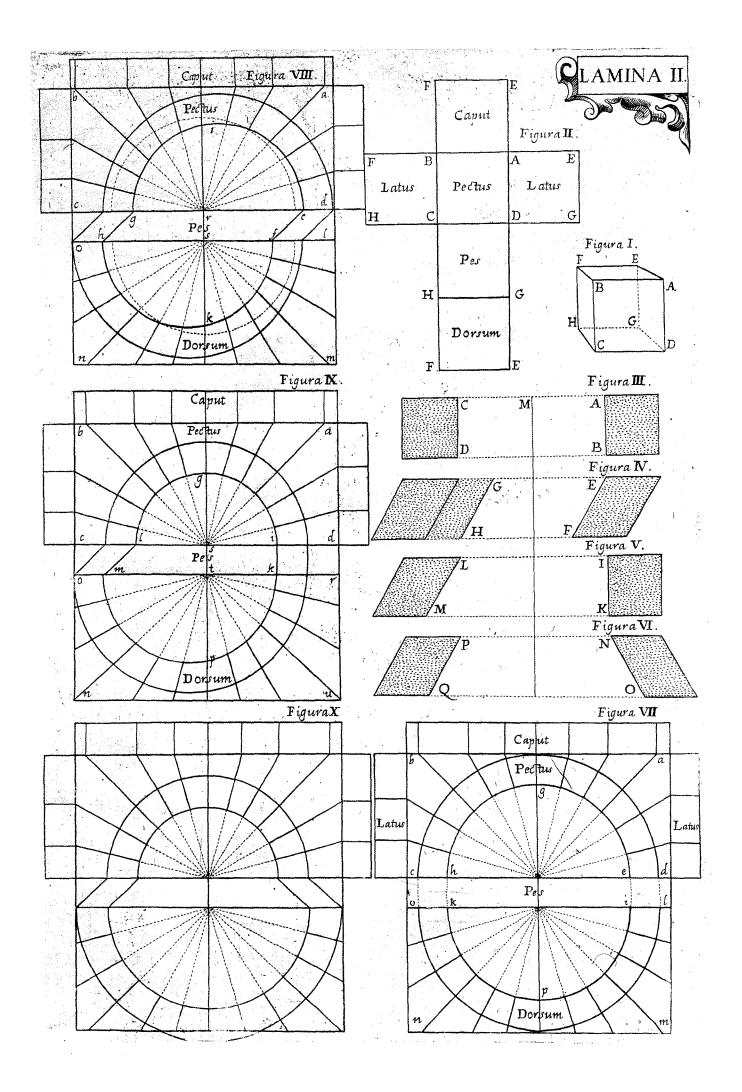


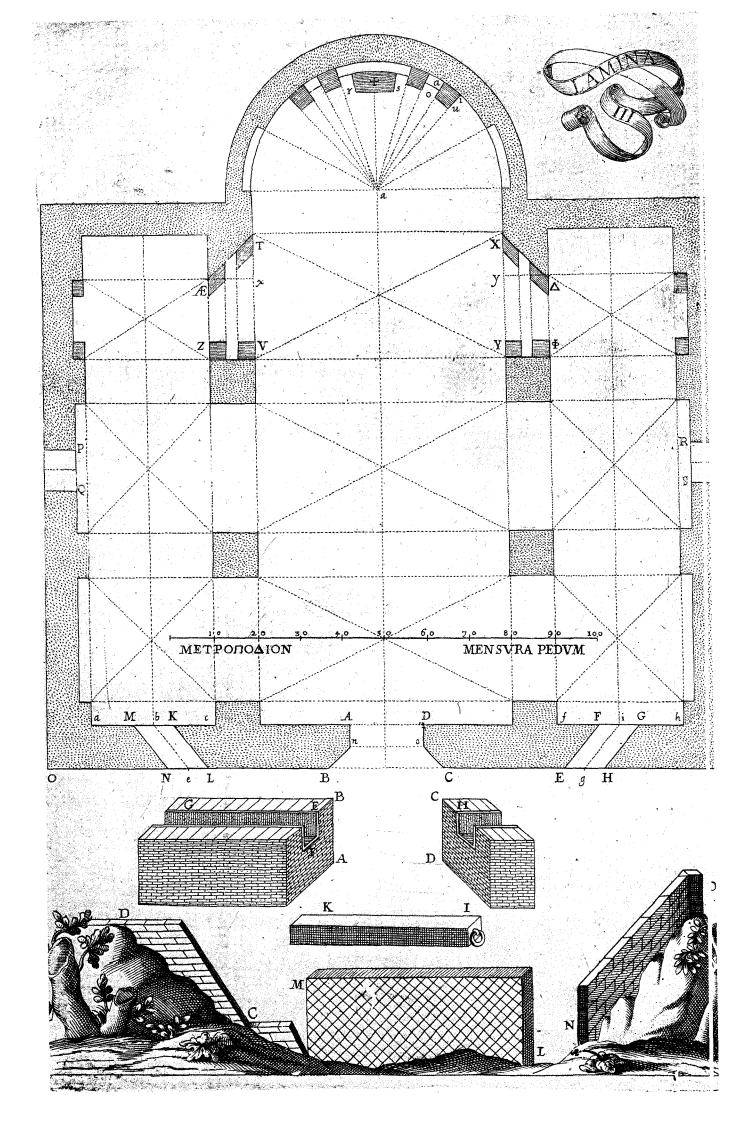


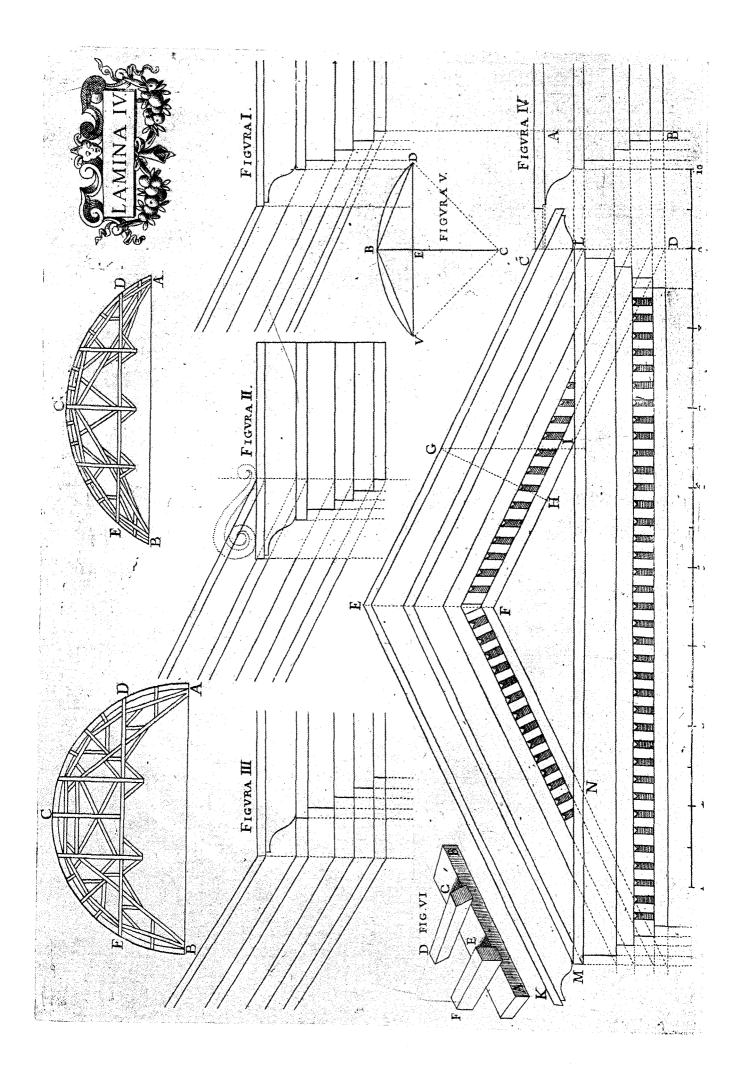




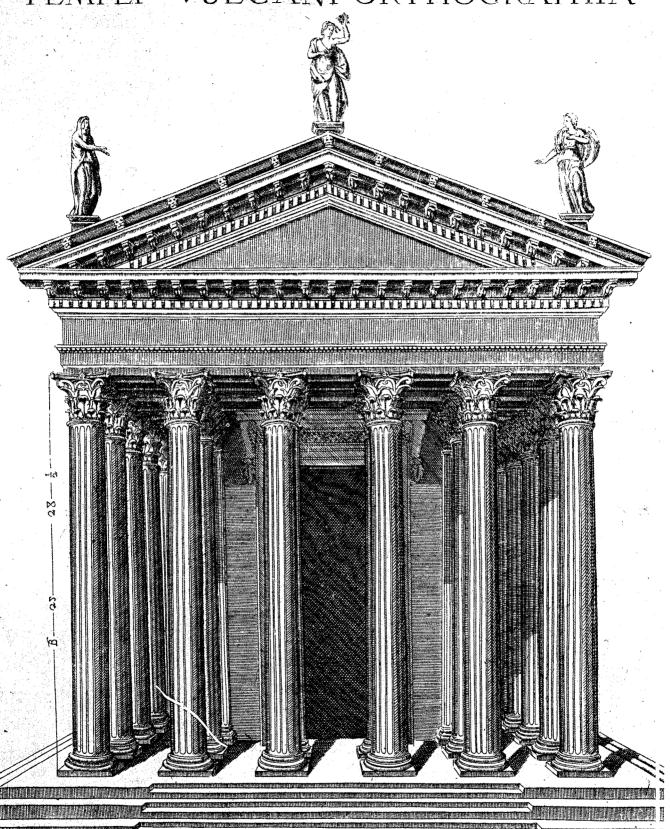




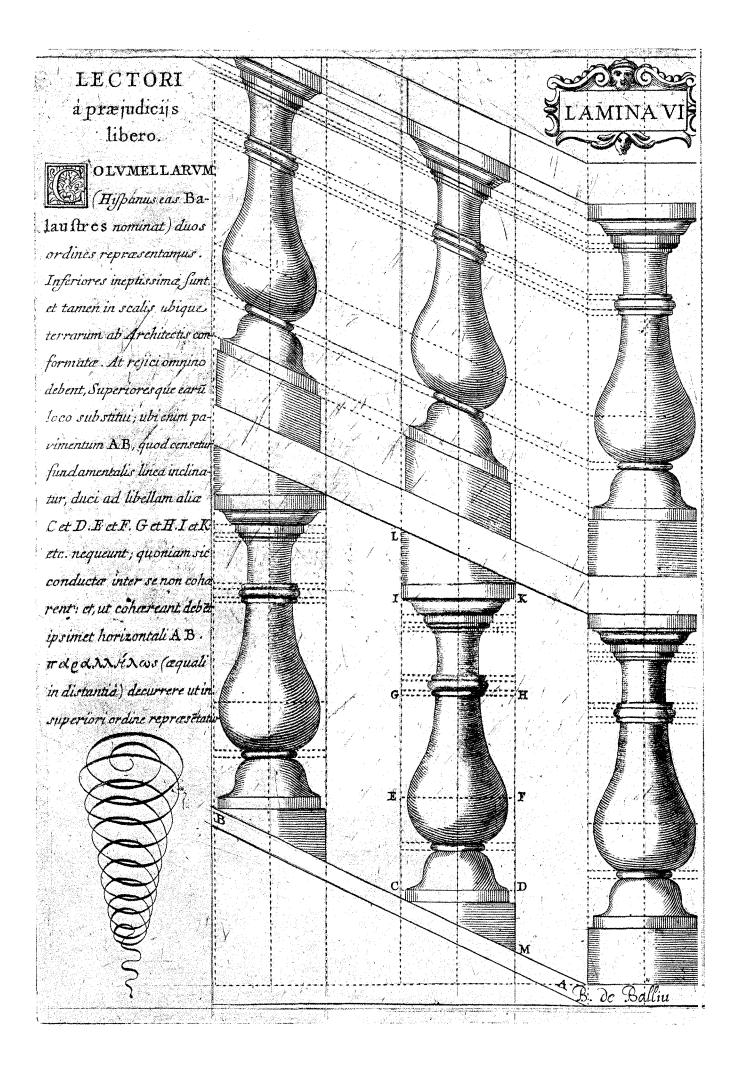


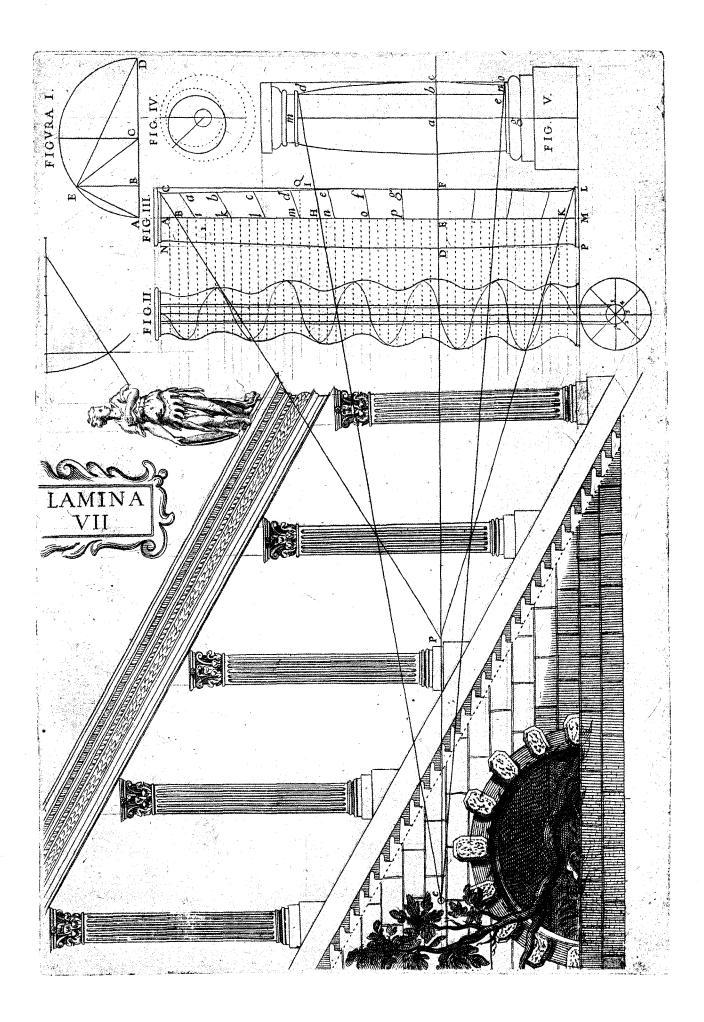


TEMPLI VULCANI ORTHOGRAPHIA

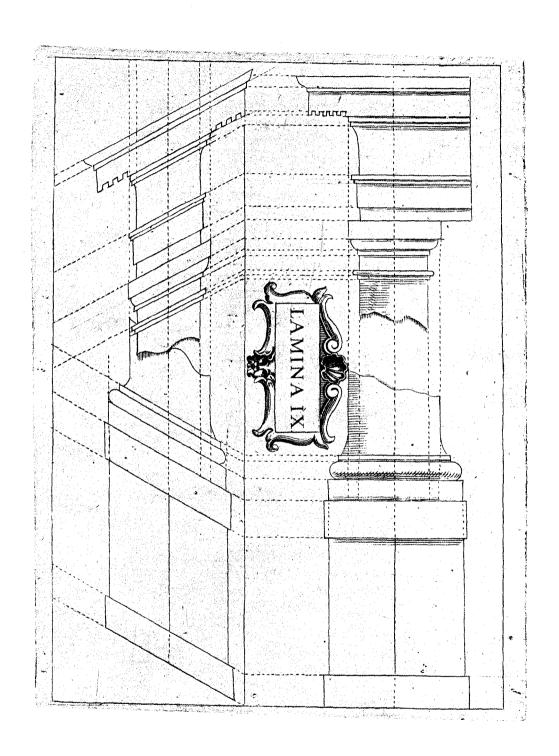


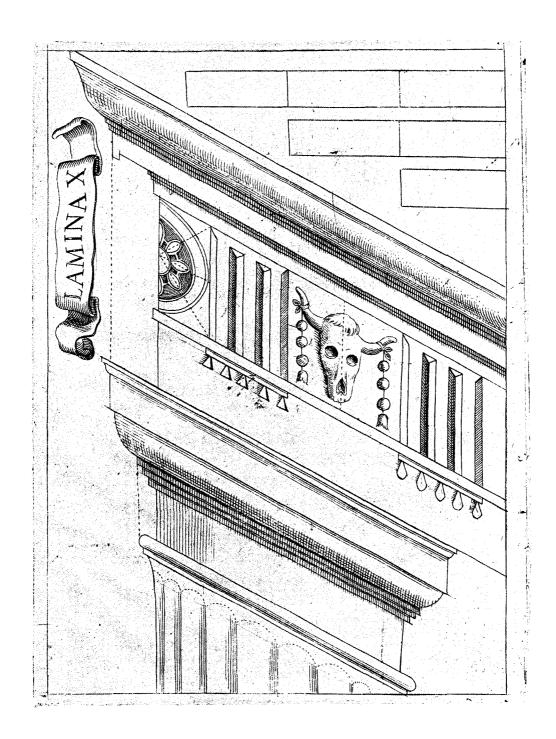


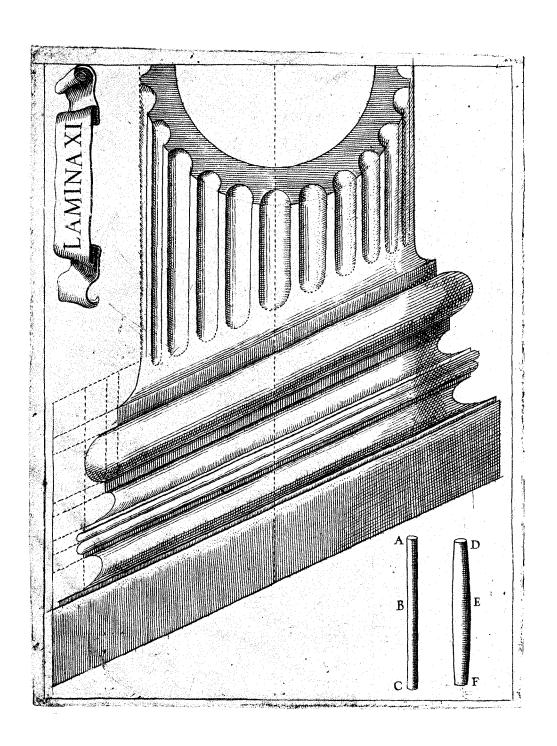




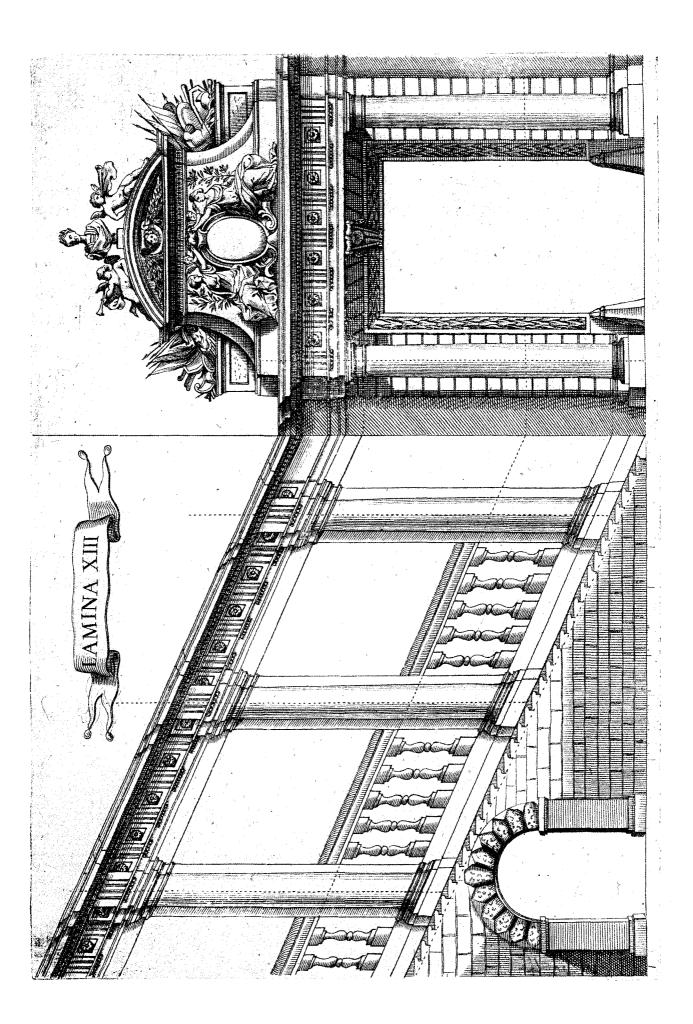


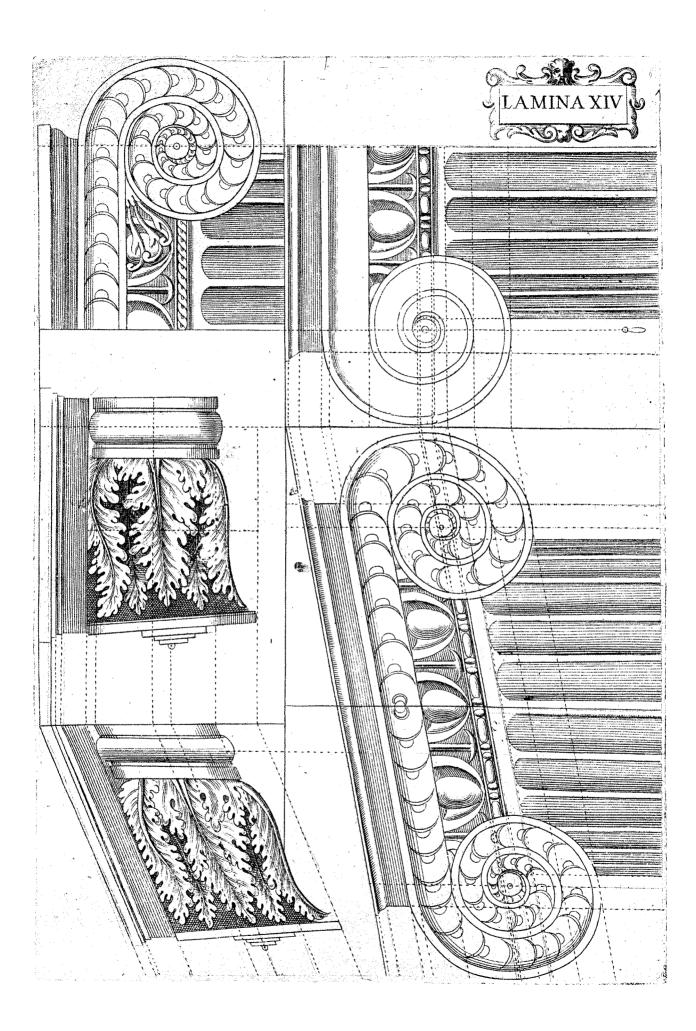


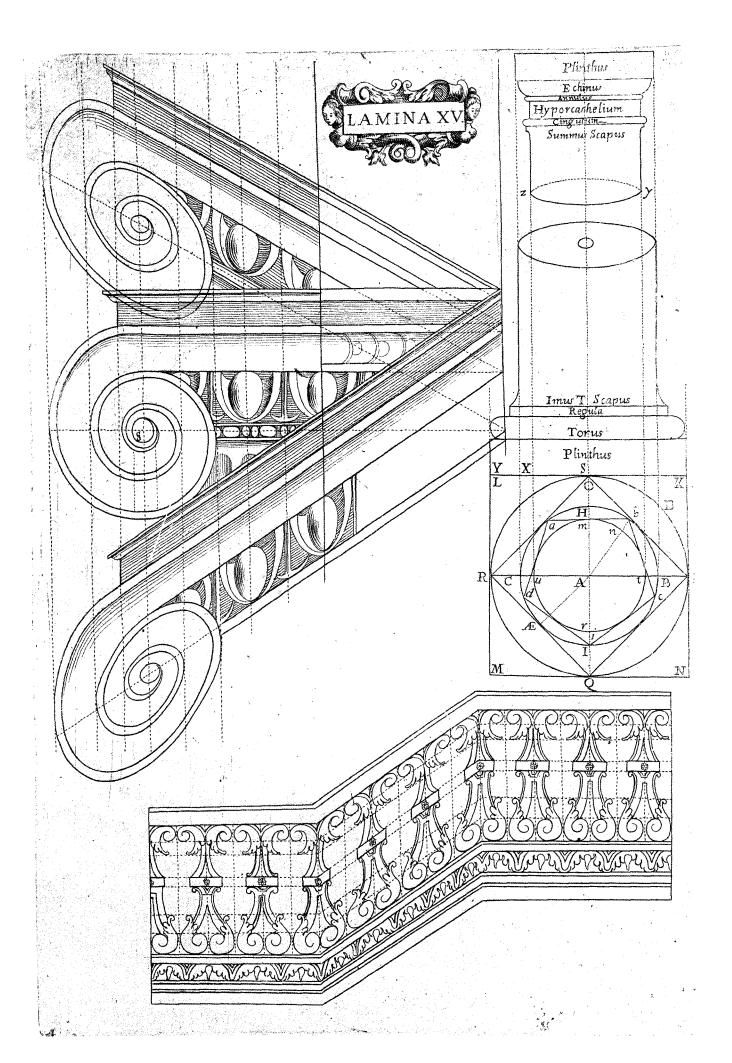


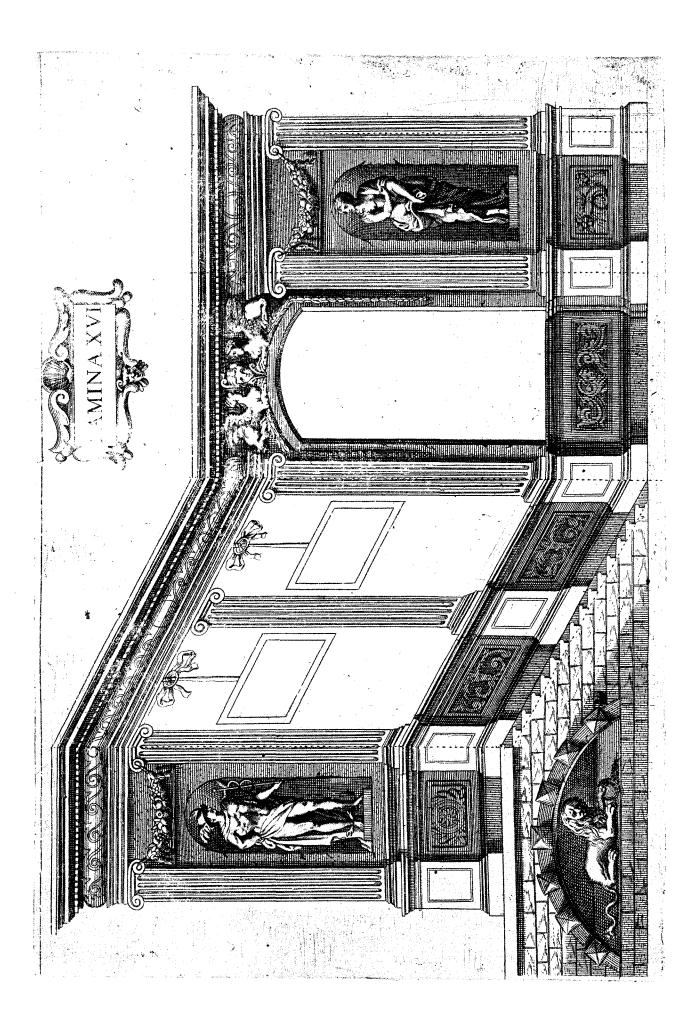


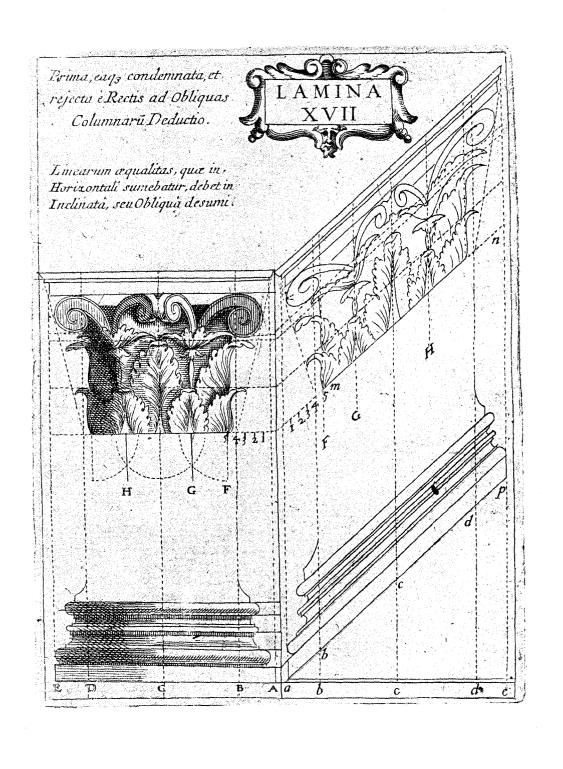


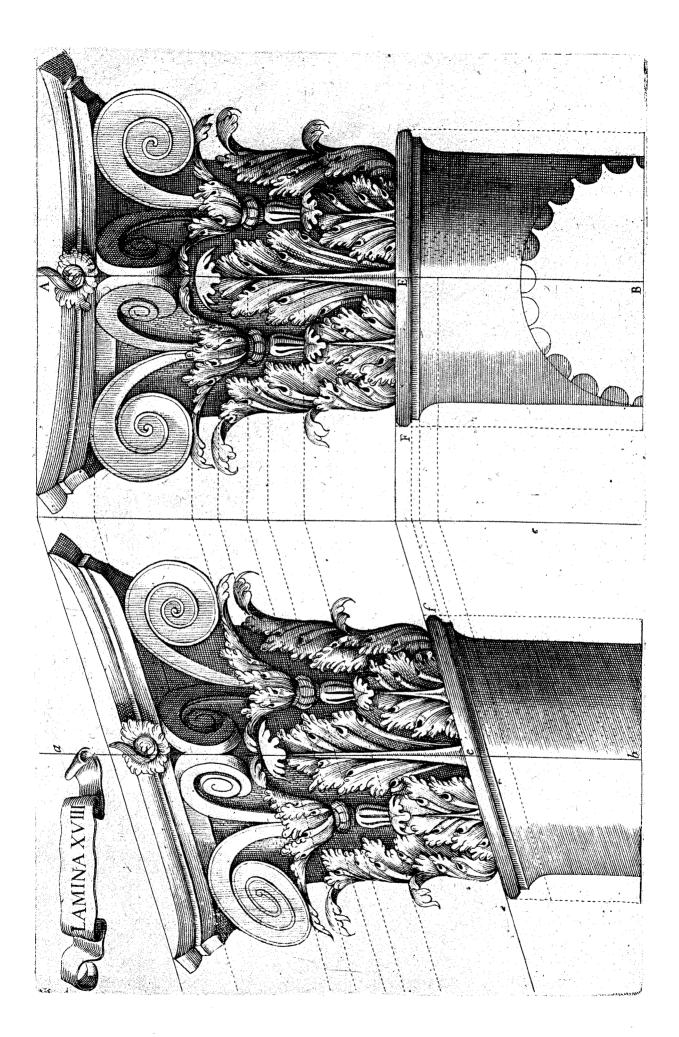


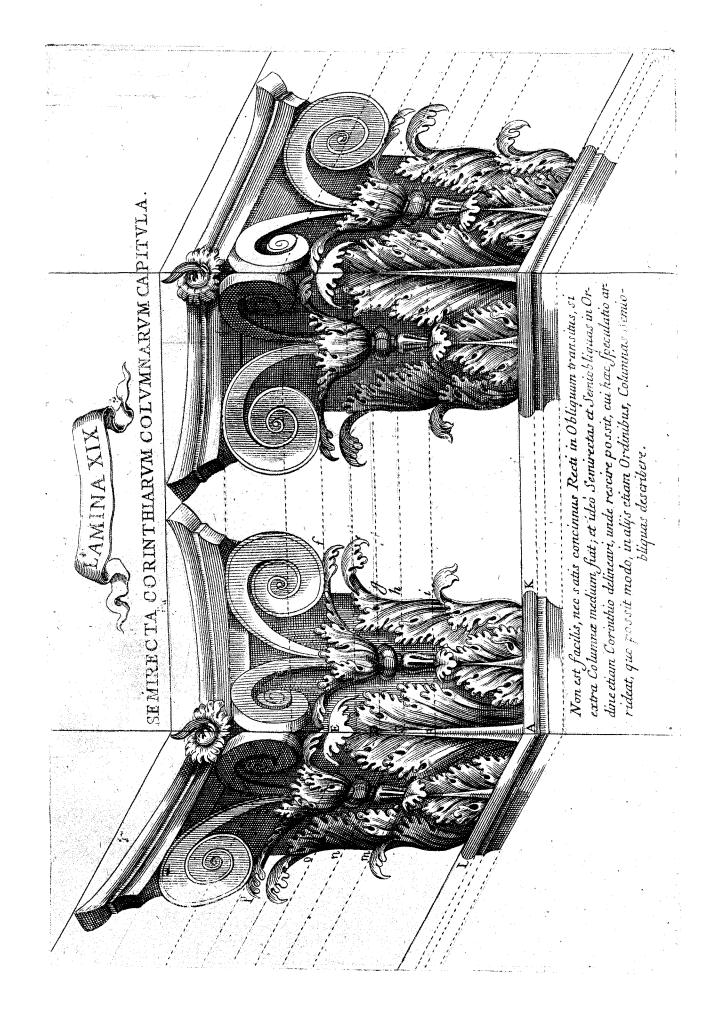


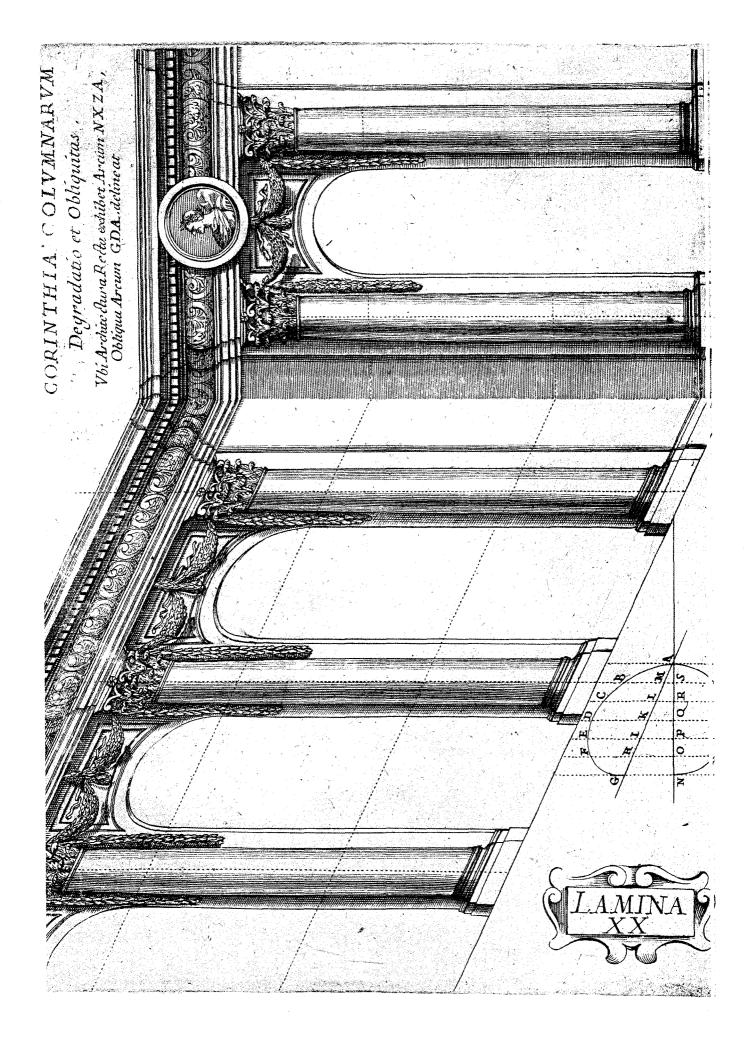


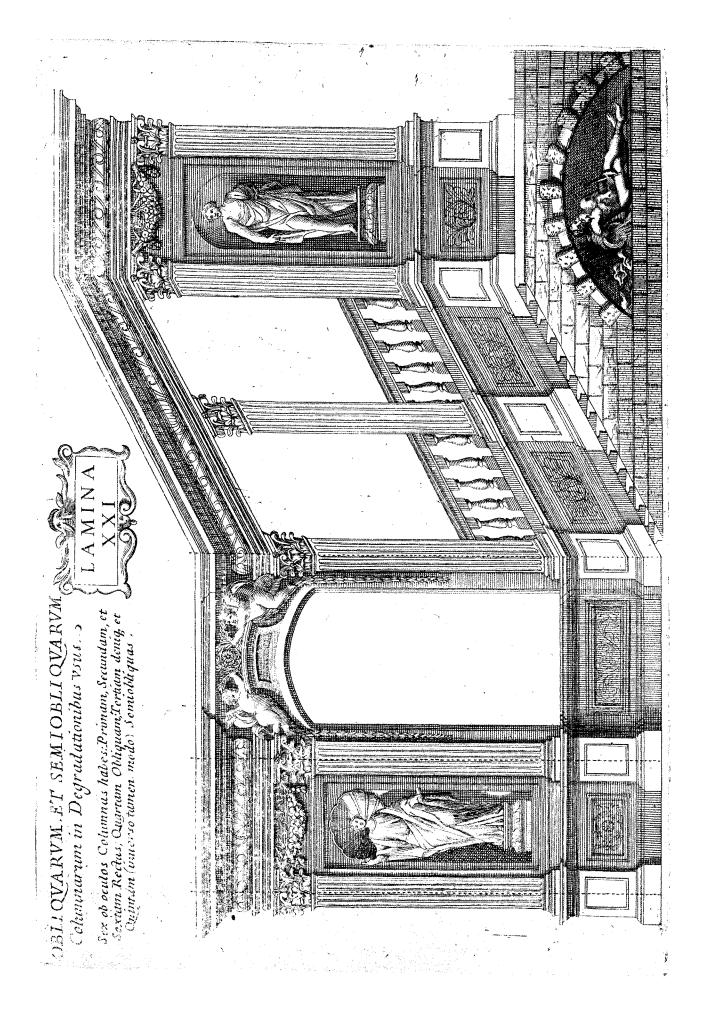


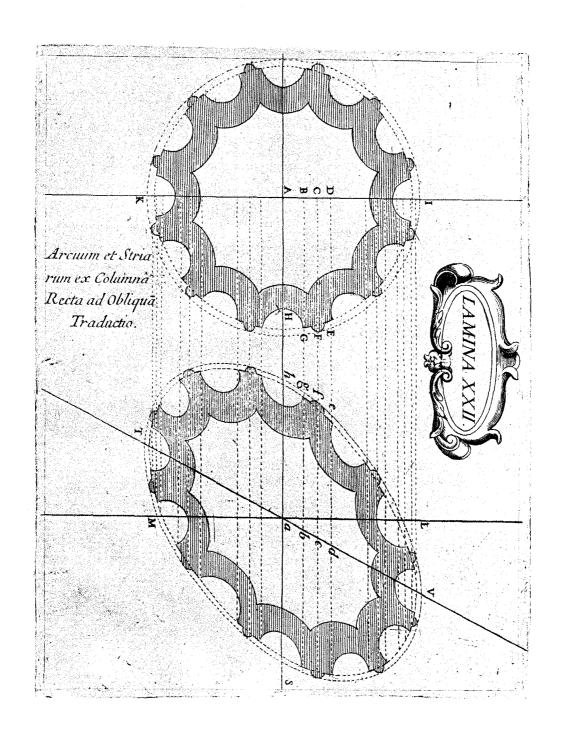


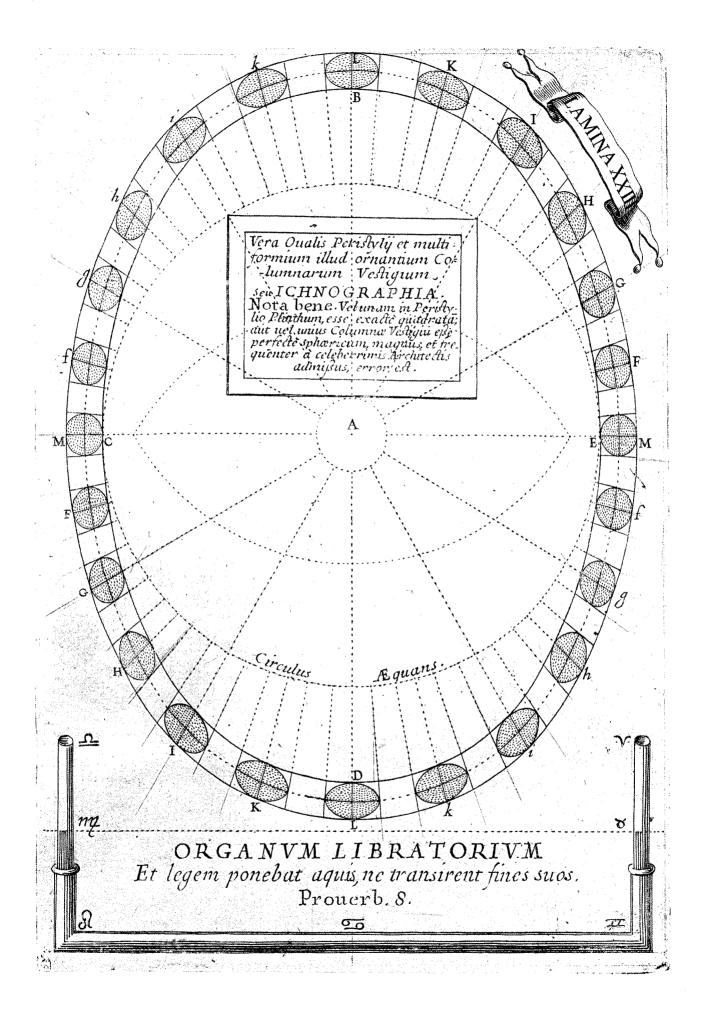


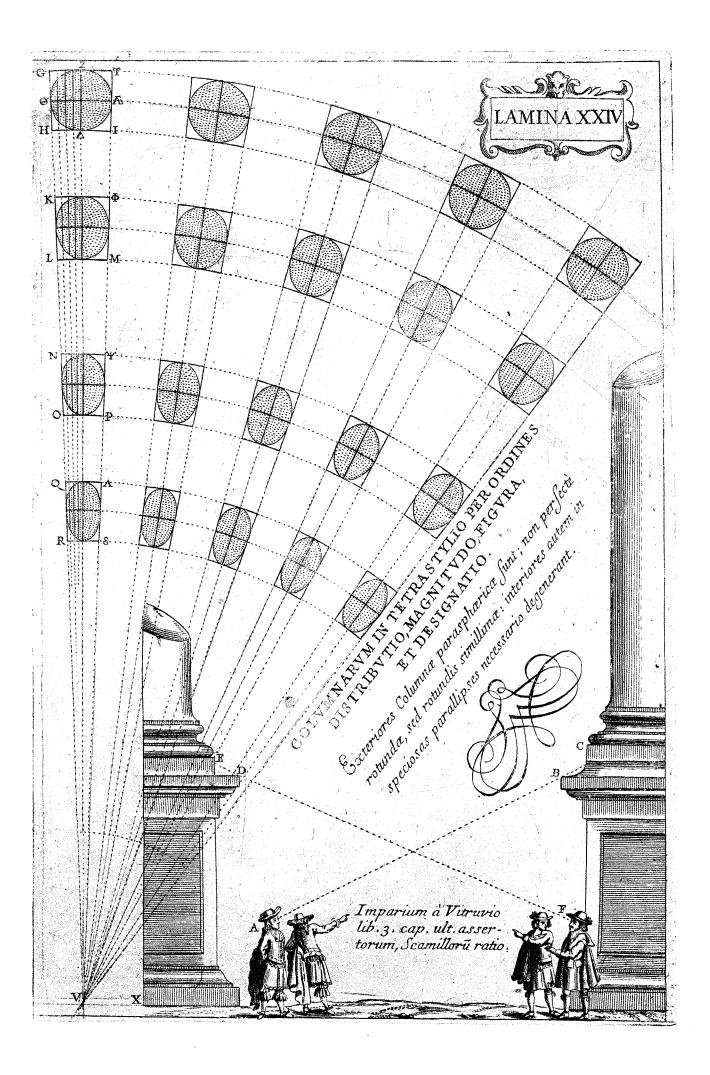


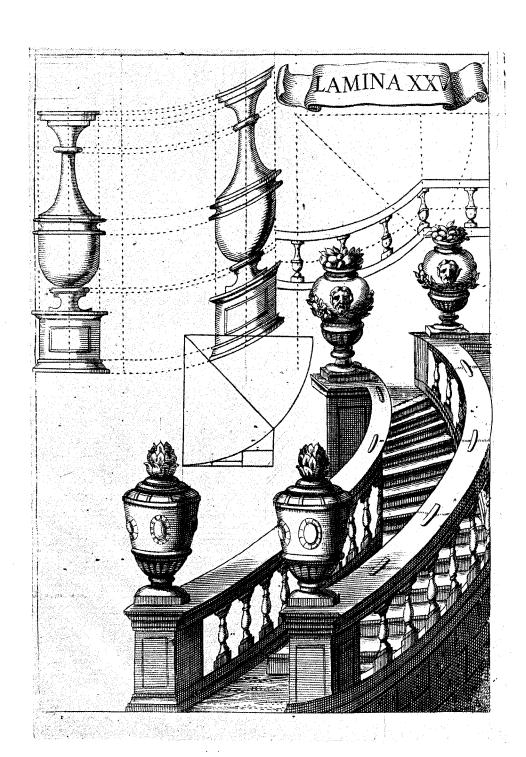


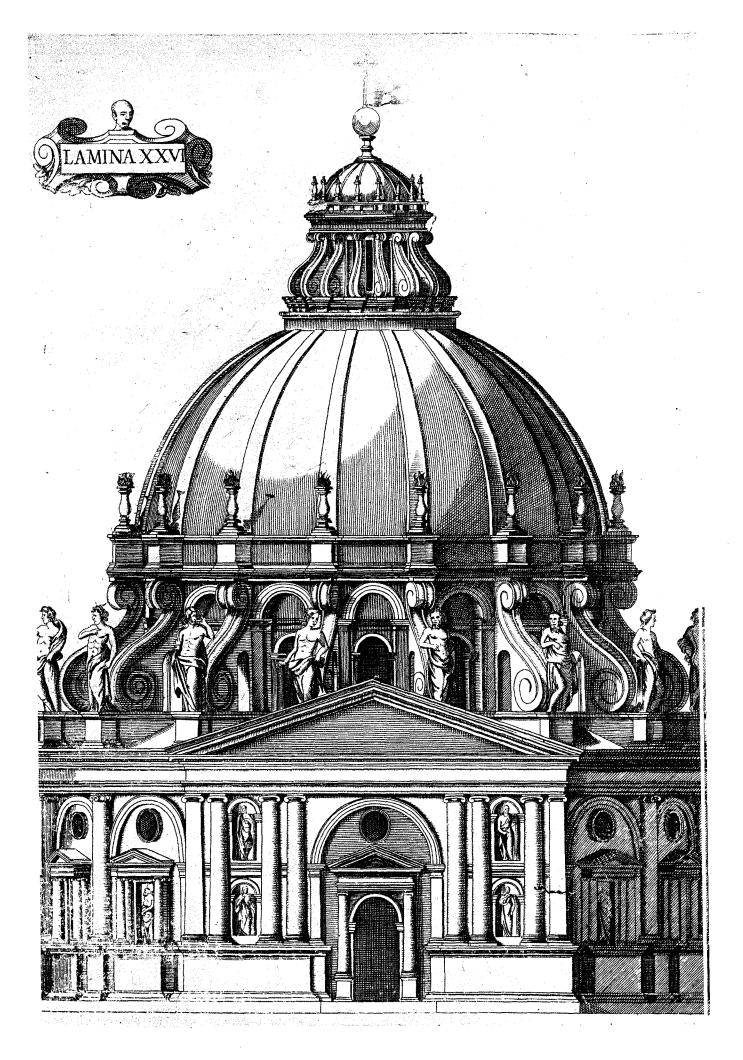


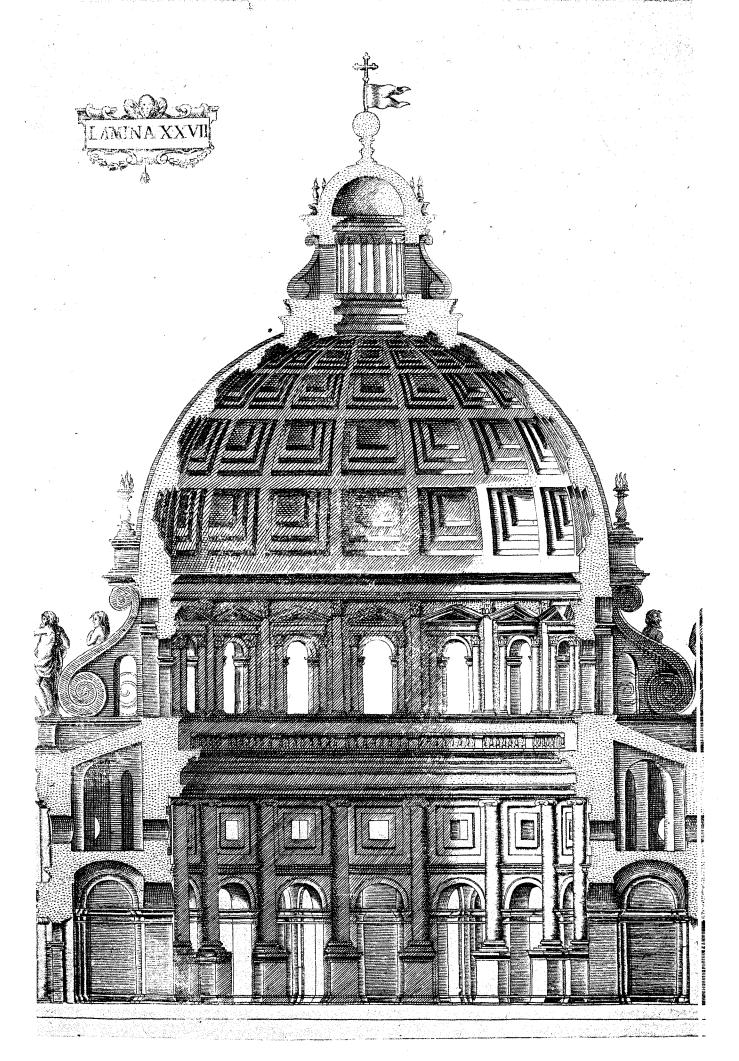


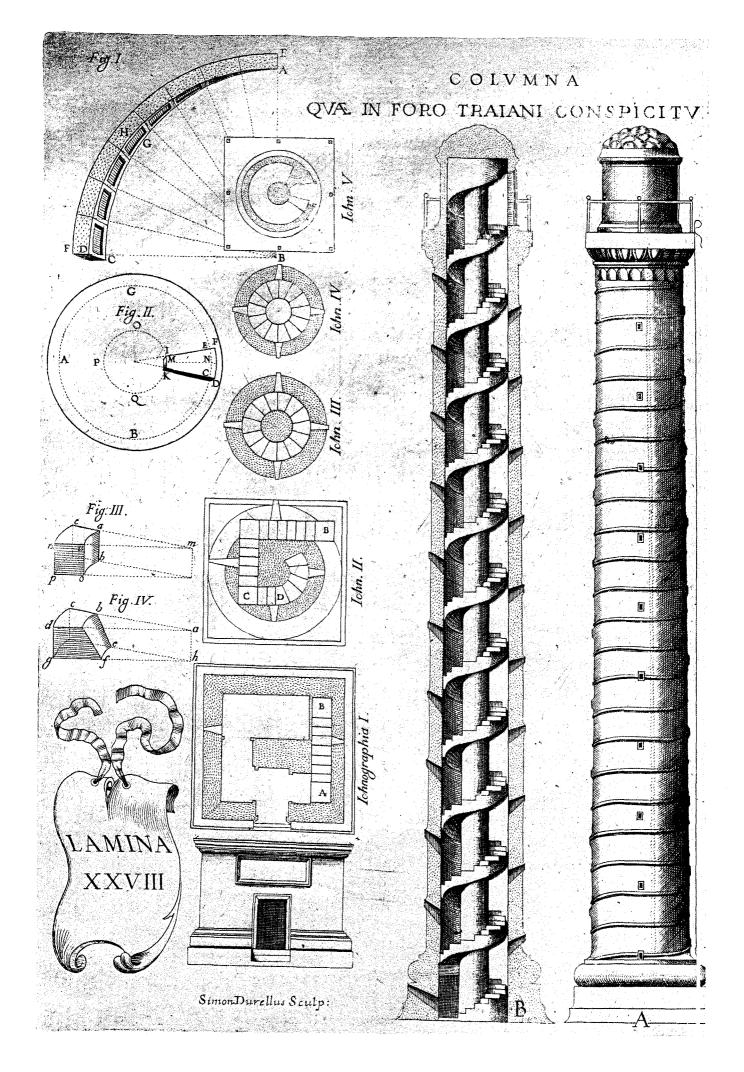


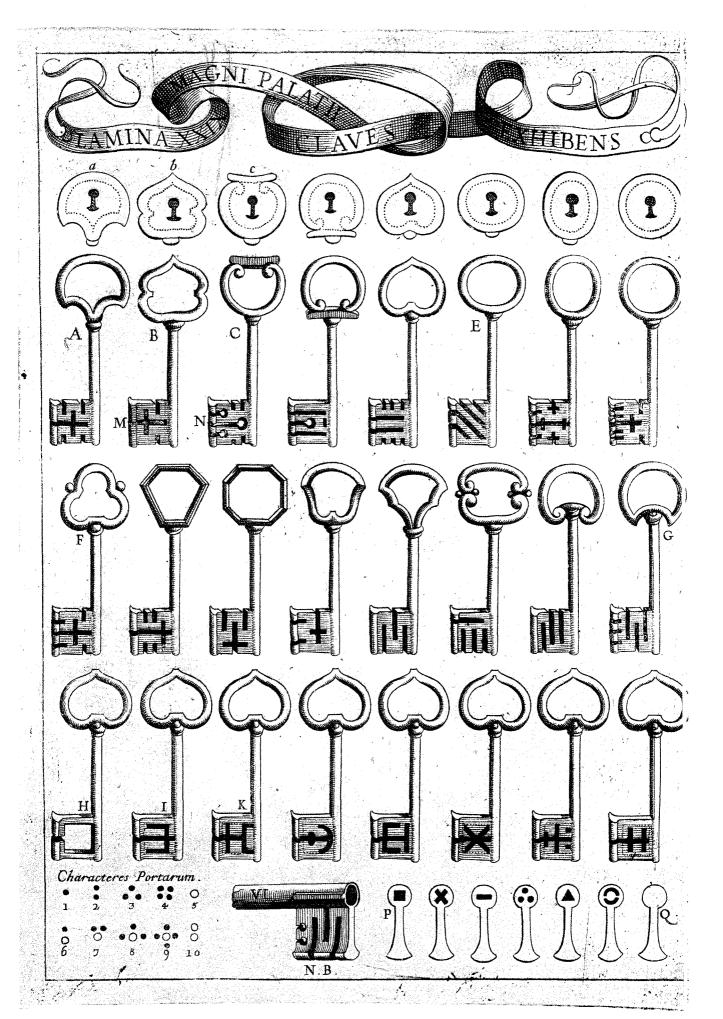


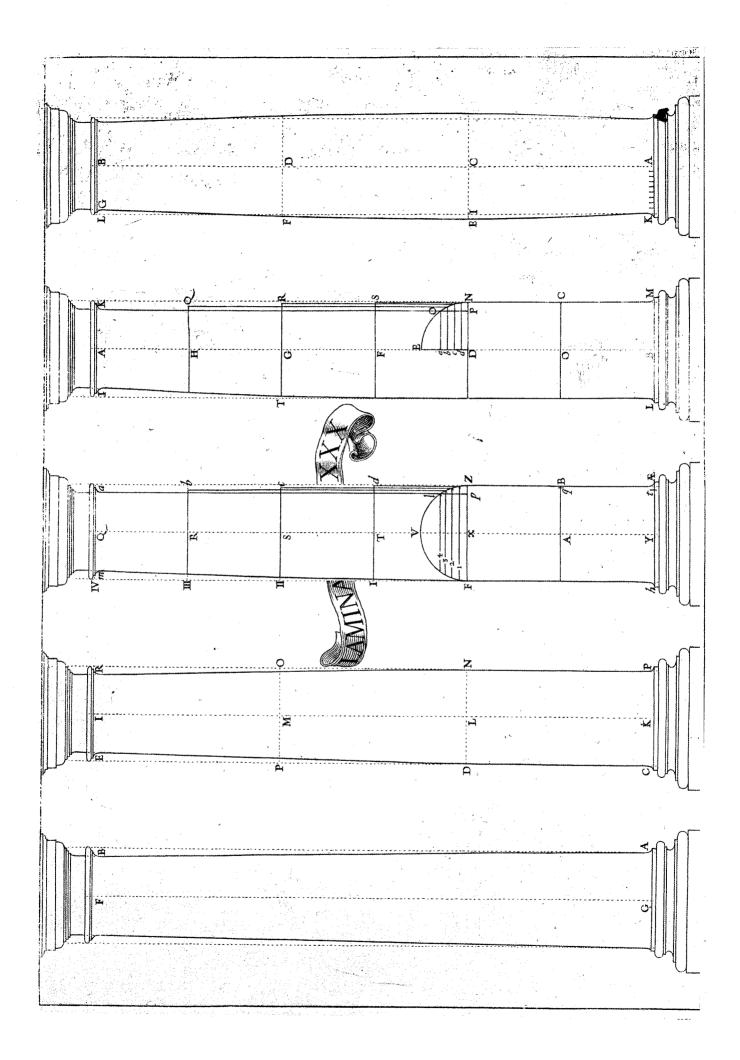


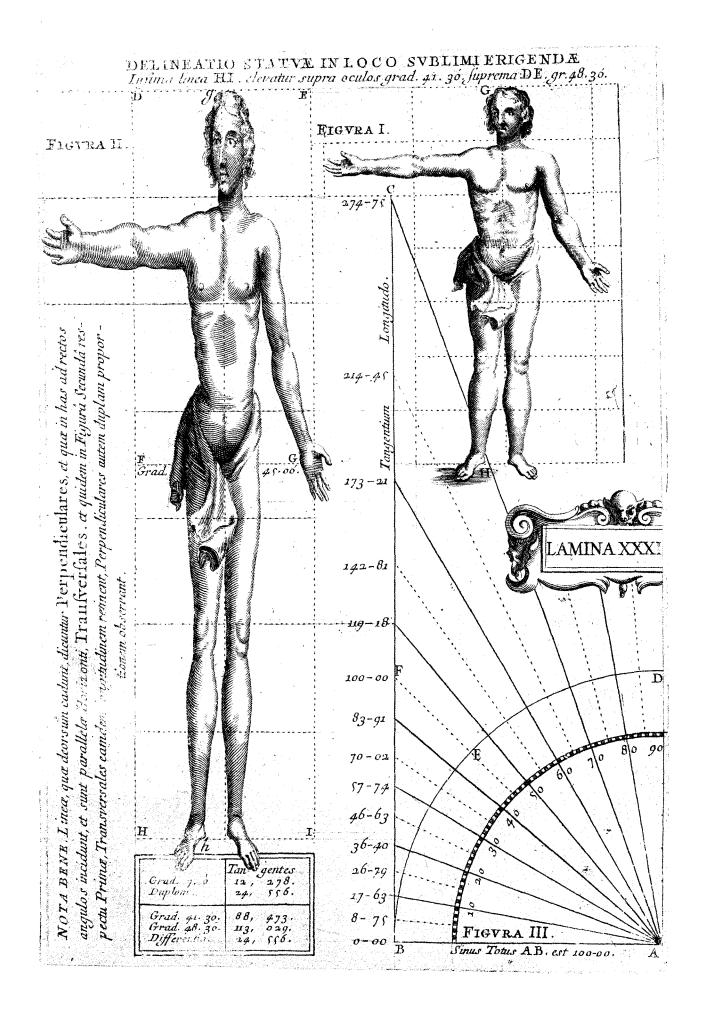


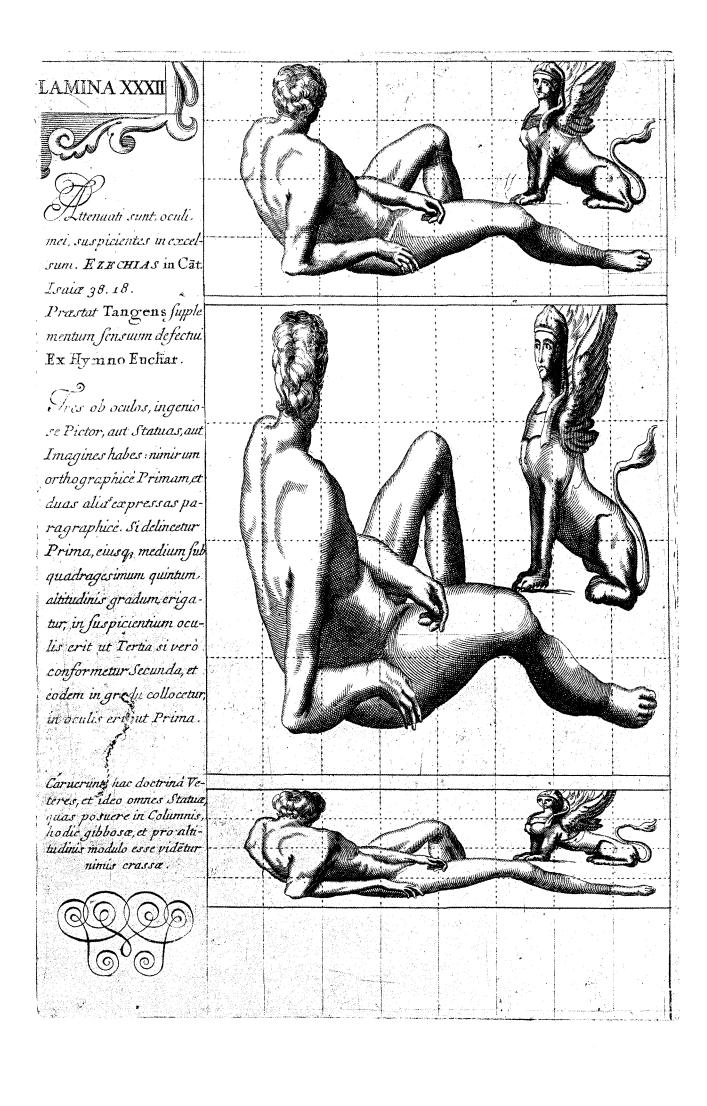






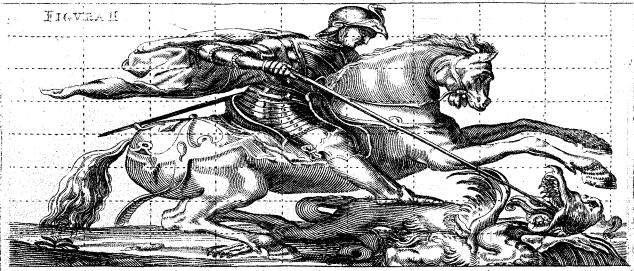




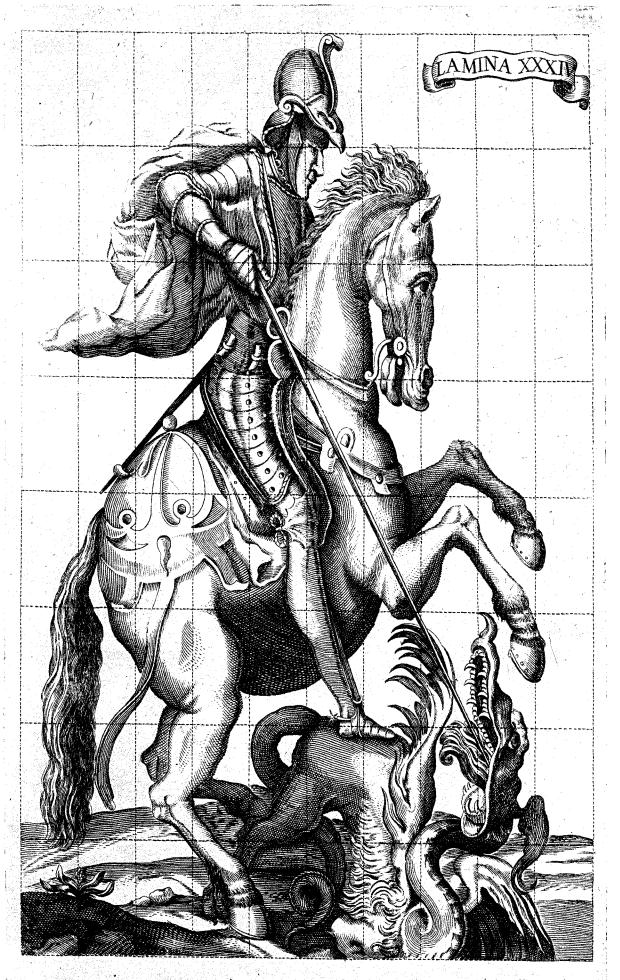




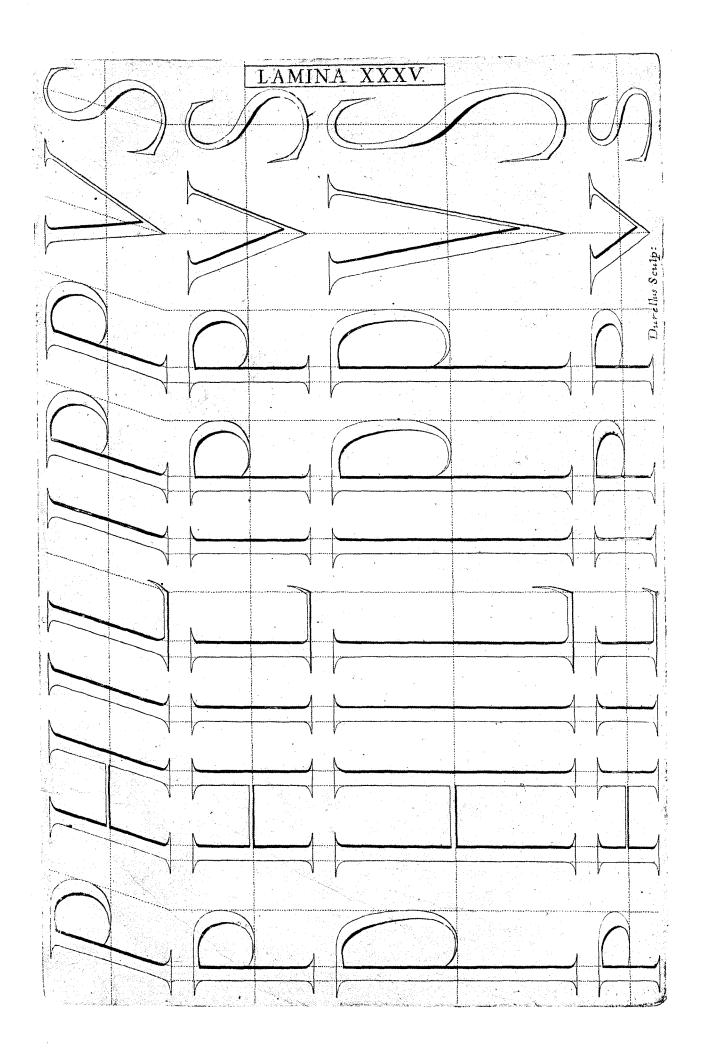
L'I utura, sut Statua pracedens, supra visualem Horizontem grad. 45. eleveur, apparebit, qualem exprimit Figura subsequens

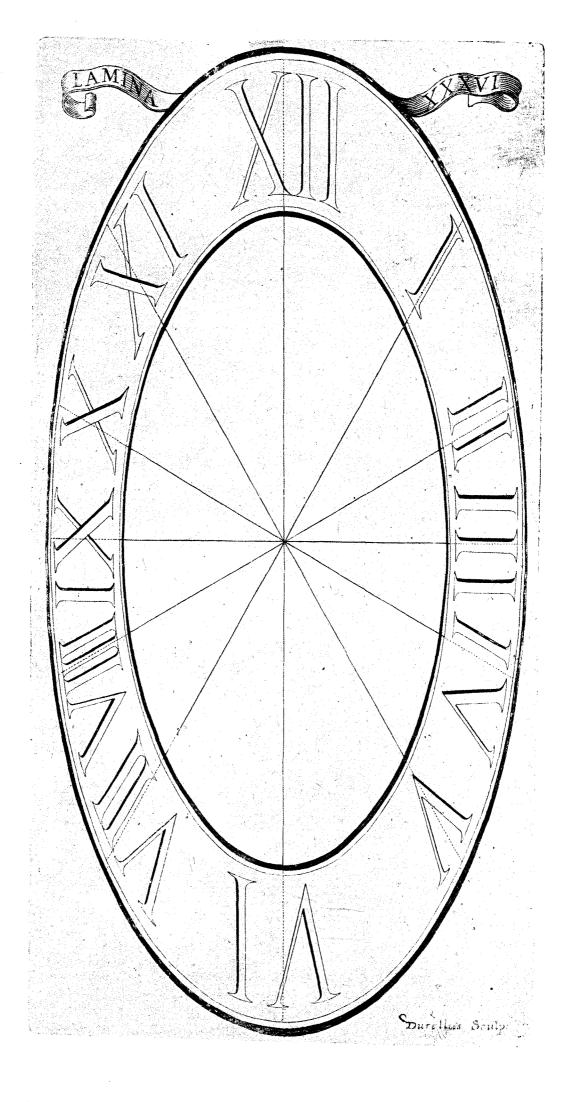


Si Pictura, aut Statua formetur, qualis sequenti Lanuna reprasentatur, et 45 gr. supra lineam Horizontalem elevetur, apparebit in suspicietium oculis, qualem exhibet Prima Figura



Durellus Sculp:







WSICA of canendi Ars. facilima quidem et expeditifima, si bene tradatur, nam ad tres Regulas brentfinias reduci debet.

PRIMA-Eft Octana, scala guadam Enharmonica, quam adjendendo, et descendendo ab vivisono ad Equisonum percurrit Vox, Gradus in ea sunt septem dicuntura, VI, RE, MI, FA, SOL, LA, BI, ut in Exemplo primo et secundo confricitur si Cantus adsencit ultra LA, dicimus LA, BI, VI etc. ut uides in Exemplo Met i descendit infra VI, dicimus VI, BI, LA, etc. ut uides in Exemplo VI. Vi etc. ut uides in Exemplo Met i descendit infra VI, dicimus VI, BI, LA, etc. ut uides in Exemplo VI.

SE CVNDA-Cantus of unicus; uam Naturalis, Durus, et Moilis coincidunt. Claues sunt tres FA, VI, SOL, ut habes in Exemplo VI tima in Cantu Gregoriane von sonut. Possent reduci ad unicam, si in G. Sol ad mins Note magnitudimen depingeretur, ut habes in Exemplo VI.

TERTIA Si ab F ad B, successive aut per saltum adscenditur, descenditur-ue, ut uite: har sintanus, in B. dicitur BA, ut in Exemplo VI, respicis Litera hace 4 significat BI hace b aute BA, ut in Exemplo VI.

BA, ut in Exemplo VI .

NOTA Cantus Durus et Mollis tantummodò scriptura distinguuntur. Si inbenris Mo-lisma aliquod cantare molliter, unità Clauem in et canta dure, et Stellularum, que in Columnis S. et V. distantiam, que est Quinta perpende.

MVSICAE ANTIQVAE ET NOVAE COMPARATIO

Cha- ra- res res M	CA Natu- ralis N	Mol-	VS Du- rus- P	Guidonica Chordarum Nomina Q	Mutationes in Duro- Adjen - Defien dendo p dendo		Mutationes in Molli Adjen - Descen- dendo T dendo	
99 ff edd ccbb	Sol fa mi re ut	re ut la sol fa,	ut la sol fa mi	gg sol re ut- ff faut- ee la mi - dd la sol re - cc sol fa ut - bb fa 4 mi -	SOL SOI FA FA MI la RE sol fa fa mi	fa mi re ist	for fa	
e d c b a	Sol fa mi ve ut	re ut la Jol fa	la so! fa	f-faut- e-lami- d-la solve. c-solfaut- b-faqmi-	FE SOL SOL FA	fa mi re ut	re SOL FA FA MI MI RE la	re is a soft in
GFED CBA	Sol Ja, nu re nt	re ut la sol fa	ia la sol fa mi	a la miro- G-sol reut - F-faut - E-lami - D-la sol re - C-sol faut - B-fa 4 mi - A-la mire -	SOL SOL FA FA MI la RE sol fa fa,	sol fa mi	re SOL FA FA MI MI RE la Sol Sol fa, mi fa	re ut bi la Sol fa
r	501	ne	i. .	Colvent,	SOL (ut) SOL		re (re) sol	re

